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1834-1904

THE SEPTUAGENARY OF THE  
SOUTH ONONDAGA  
Methodist Episcopal Society

*Inc.*  
INCORPORATED 1834

WITH NOTES OF EARLY HISTORICAL, EDUCATIONAL,  
AND BIOGRAPHICAL FACTS

WITH MAPS, PORTRAITS, AND PHOTO-ENGRAVED ILLUSTRATIONS

By W. W. NEWMAN

Clerk of the Board of Trustees since 1879, and since 1885 Superintendent of the  
Indian Schools of the Onondaga Reservation



SYRACUSE, N. Y.  
C. W. BARDEEN, PUBLISHER

1904



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Peace to the just man's memory—let it grow  
Greener with years, and blossom through the flight  
Of ages; let the mimic canvas show  
His calm, benevolent features; let the light  
Stream on his deeds of love, that shunned the sight  
Of all but heaven, and, in the book of fame,  
The glorious record of his virtues write,  
And hold it up to men, and bid them claim  
A palm like his, and catch from him the hallowed flame.

—BRYANT.

113323



## SOUTH ONONGAGA AND VICINITY TO 1904

### Part I.—The Church

From the organization of the town of Onondaga in 1798 up to 1838 there is no reliable record of any religious organization in South Onondaga in legal form so it could hold real estate.

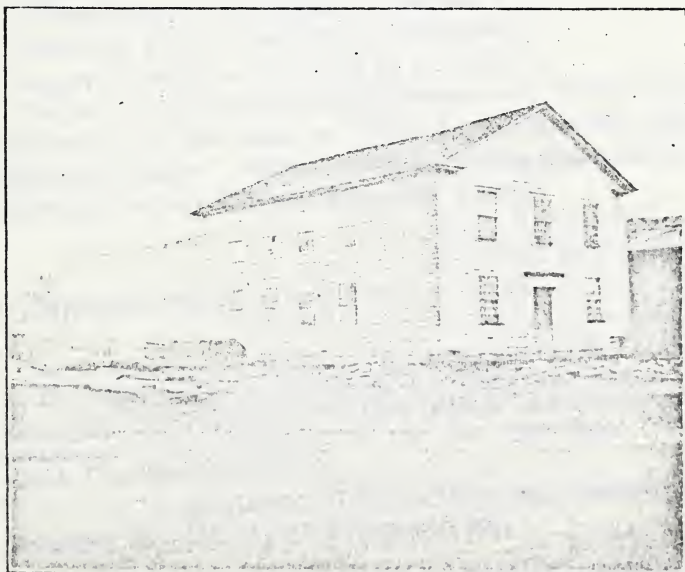
#### M. E. CHURCH ORGANIZED ABOUT 1816

Bruce's History, Vol. 1, p. 816 prints as above. That this date is nearly correct the following records indicate. Mason's Onondaga says, p. 277, "Church was organized about the year 1818." Page 274 says of Phœbe Bradley: "In 1818 she became a member of the M. E. church in South Onondaga." Page 280 says: "This church was organized about the year 1816."

So a centennial can be held in 1916 or 1918 of members.

In 1827 the Rev. E. L. North (not at that time an ordained preacher) came to South Onondaga and organized a class or society with 13 members, Volney King and wife, Leonard Hodgkins and wife, Wilson Newman and wife, J. Owen Seely and wife, and others whose names are uncertain. This was the first M. E. religious society as far as we can learn in this part of the town.

This society joined with the Presbyterians and Universalists and built a union church in 1827. Lyman Kingsley was the



THE WHITE CHURCH, BUILT 1827 BY THE SOUTH ONONGAGA RELIGIOUS SOCIETY





builder. It still stands and is known to us as the white church. It was used by the three societies until 1834, when the M. E. society sold their interest in the union church to the Presbyterians, and built a brick church where this church now stands.

This society was a part of the Cardiff circuit at that time, and was in Oneida conference organized in 1829.

### **Legal Incorporation, January 24, 1834**

MISCELLANEOUS RECORDS OF ONONDAGA COUNTY, BOOK F,  
PAGE 297

We, the subscribers, hereby certify that on the 13th day of January, 1834, a meeting of the Methodist Episcopal Society was duly organized at South Onondaga, agreeably to statute in such case made and provided for the purpose of forming a religious Society by choosing John Wright chairman and Leonard Hodgkins secretary, to preside at said meeting, and receive the votes of said meeting.

We further certify that on motion it was voted that this Society be known and distinguished by the name of "The South Onondaga Methodist Episcopal Society".

On motion the following persons were elected Trustees of said Society, viz.:

Wilson Newman, belonging to class No. 1.

Roswell S. Kenyon, belonging to class No. 2.

Leonard Hodgkins, belonging to class No. 3.

The said Trustees and their successors shall forever be called and known by the name of "The South Onondaga Methodist Episcopal Society". Given under our hands and seals at South Onondaga the day and year first above written.

JOHN WRIGHT [ss],

LEONARD HODGKINS [ss].

Signed and sealed in the presence of Joseph O. Seely, witness.

ONONDAGA COUNTY [ss].

Be it remembered that on this twenty-fourth day of January, A. D., 1834, before me came John Wright and Leonard Hodgkins, and acknowledged that they signed and sealed the above certificate of incorporation for the uses mentioned in it. All which I do hereby certify.

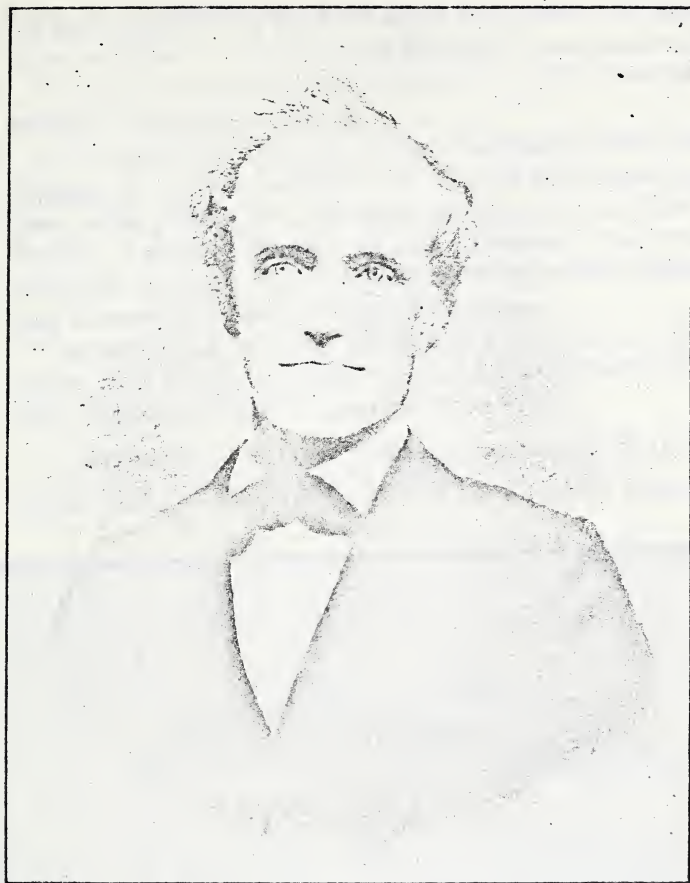
I. M. ALLEN, Judge of Onondaga Common Pleas.

Recorded the 14th day of February, 1834.

R. L. HESS, Clerk.

This act of incorporation enabled the society to buy and control real estate and receive bequests. Accordingly the next day





WILSON NEWMAN. For Sketch see Part VI

after the incorporation was recorded in the County Clerk's office the three trustees bought of Gideon Day and Lucinda, his wife, for one hundred dollars, one-half acre as the site for a church. This deed was signed by Lucinda Day by her mark, acknowledged before John F. Clark, a Commissioner of Deeds, February 17, 1834, and recorded in the County Clerk's office, February 21, 1834.

February 11, 1834, Zina Chapman and Abner Chapman contracted with the aforesaid trustees "to build the walls of a meeting house with brick, the house to be 42 by 31 feet,—the walls to be one foot thick and twenty feet high—the underpinning to be of stone eighteen inches above the earth and to be sunk two feet be-



low the surface of the earth,—to lath and plaster said house and all to be done in a workmanlike manner. Consideration \$635."

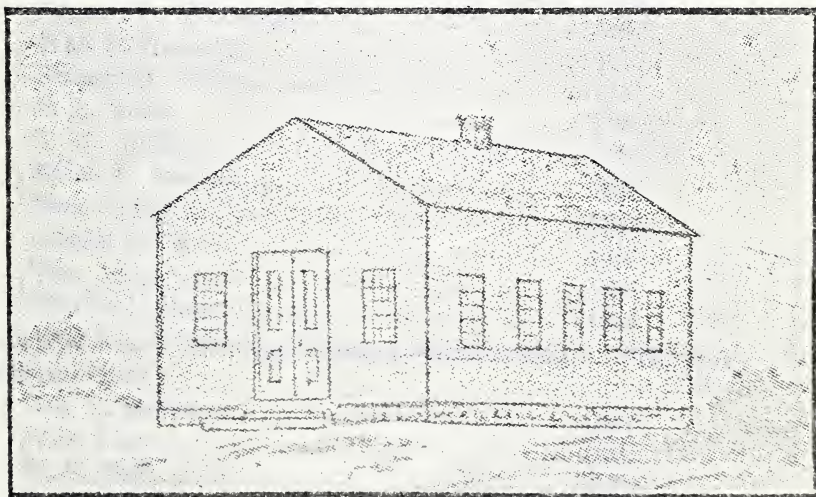
The above contractors certify January 30, 1837, that they have received "payment in full".

At the same date the same trustees contracted with Joseph C. Kenyon to furnish materials and do the wood work, painting, floor, pews, gallery, etc., for \$665, making the total cost of the finished "meeting house" \$1,300. Lumber, labor etc., have advanced so much that the same building would probably now cost between two and three thousand dollars.

The belfry and bell were added a few years later. But when and at what cost we can find no record, except that "G. Sharp, 1850, Meeneely, Troy", is part of its casting.

#### DESCRIPTION OF THE FIRST M. E. CHURCH BUILDING

The photo of the church built by the Religious Society resem-



THE ORIGINAL FIRST M. E. CHURCH IN NORTH SALINA STREET, SYRACUSE, 1825  
(From Smith's Pioneer Times in the Onondaga Country)

bles the first M. E. brick building. Externally two stories of windows; internally on the first floor, four rows of pews with two aisles next the outer pews with two rows of pews between; a gallery approached by two stairways with two sets of side pews and a half dozen rear pews; a stove in each base floor corner with two pipes meeting in one; a pulpit with two stairways from which





pulpit midway between base floor and gallery the minister could address two stories of hearers; an altar in front of the pulpit for communion and sprinkling baptism or a kneeling place for anxious sinners. Such were the main features of nearly all early church edifices. About 1840 a belfry was added and a Meeneely Troy bell has called for service or tolled for the dead for about sixty years.

The Rev. Wm. W. Ninde was the Presiding Elder and dedicated the new church. The circuit preachers were Wesley Batchellor, Darius Anthony and — Murry.

James P. Aylworth, Alvin Torry, Calvin Hawley, Hubbard Fox, and Stephen Cobb rode the circuit previous to 1840, but the exact dates are uncertain.

Oliver Hessler.....	1840
Ward W. White.....	1841
Daniel Fancher.....	1842-3
Z. D. Paddock.....	1846
Edward L. Wadsworth.....	1847
John P. Newman.....	1847
Richard H. Clark.....	1851
E. L. North.....	1851-2
G. W. Bridge.....	1853-4
Elijah P. Beecher.....	1853
James Gutsell.....	1854
Alfred Button.....	1855
Wm. Adams.....	1856
Charles T. Moss.....	1856

In 1857 South Onondaga became a separate charge. The early preachers were:

Wm. C. Bowen.....	1857
J. D. Torry.....	1858
W. C. Hall.....	1859
O. N. Hinman.....	1860
Stephen G. Green.....	1861
James S. Baker.....	1862-3
S. M. Fisk.....	1864-5
Thos. H. Youngman.....	1866-7
E. G. Bush.....	1868
W. F. Tooke.....	1870-1
E. D. Thurston.....	1872-3
O. L. Cole.....	1874





D. W. Sherman.....	1875-6-7
J. J. Turton.....	1878-9-80
E. Jarvis.....	1881
E. A. Peck.....	1882-3
F. W. Tooke.....	1884-5
H. B. Smith.....	1886-7
C. E. Fry.....	1888-9-90
H. Hoffmire.....	1891-2-3-4-5
O. D. Fisher.....	1896-7-8
D. J. Ebert.....	1899-0-1
E. W. Williams.....	1902-3
C. M. Adams.....	1903-4

The first brick church was taken down and rebuilt in 1883.

Since we became a separate charge there have been 21 preachers, of whom 12 are now living and 11 in the active work of the ministry.

The amount paid W. C. Bowen the first preacher in this charge was 375 dollars.

In 1869 the membership was 144

In 1897 the membership was 126

#### PRESIDING ELDERS OF CAZENOVIA DISTRICT

Wm. W. Ninde.....	1834
Lyman A. Eddy.....	1850
D. W. Bristol.....	1853-4-77-8-9-80
James Erwin.....	1857-8-9-60
Freeman H. Stanton.....	1861-2-3-4
Wm. Ready.....	1865-6-73-4-5-6
W. Bixby.....	1858-9-60-1
L. C. Queal.....	1866-7-8
J. B. Foote.....	1869-70-1-2
Benj. Shove.....	1877-8-9
B. I. Ives.....	1881-2-3-4
W. H. Annable.....	1885-6-7-8-9-90
T. R. Green.....	1891-2-3-4-5-6
John C. Nichols.....	1897-8-9-0-1-2
D. D. Campbell, D.D.....	1903-4
Silas Comfort, date unknown.	



## THE NEW CHURCH, 1883-4

February 12, 1883, Presiding Elder Benoni I. Ives gave a temperance lecture at the old church after which the trustees, the pastor, E. A. Peck and the Presiding Elder were in session till midnight considering the rebuilding of the church edifice. The following resolutions were adopted. 1. That we make an effort to build a church that shall cost with \$420 on hand from Joseph Owen Seely's will at least \$4,000. 2. That the pastor proceed at once to circulate a subscription to raise \$2,000.

February 19, 1883, the pastor reported to the Board of Trustees that he had secured subscriptions to the amount of \$2,250.

During 1883 there were about forty meetings of the Board of Trustees. Only a few of the most important proceedings are given from the records. Architect Asa L. Merrick of Syracuse was employed. Fortunately the Board of Trustees was as large as the M. E. discipline allowed, six members of the church and three members of the congregation.

The building was let to a Syracuse contractor who tried to





botch his work. So he was driven out of his job and the church was finished by employees by the day in charge of Trustee B. F. Hulbert.

June 1, 1883, subscriptions and means on hand were reported at \$5,855.

June 2, 1883, corner stone was laid in charge of Presiding Elder Benoni I. Ives.

January 16, 1884, trustees met and deliberated about means to pay a \$600 debt at the dedication to-morrow. Finally several of the trustees agreed to start the to-morrow's pledges with \$50 each.

January 17, 1884, the new church was filled with an enthusiastic audience from home and abroad. Presiding Elder Ives preached and then called for \$100 subscriptions to help pay the church debt. No response. Then he called for \$50 volunteers and several trustees led off. Then lower and lower pledges were called for and at last a hat collection was taken. When the secretary reported that sufficient was pledged, the church, carpeted, frescoed, completed, was dedicated *free from debt*.\*

As a record of the contributions of the church members and non resident helpers the following list is appended with a summary from a Syracuse newspaper:

Cash contributions by more than 150 individuals in 1883, 1884, 1885 for the new church with the number of dollars given by each person. Names alphabetically arranged.

Leonard Annable, \$10; Porter H. Amidon, \$5; Abel Amidon of Syracuse, \$10; A. Fayette Amidon, \$25; George Anderson, \$50; Hattie Anderson, \$50; Mrs. George Anderson, \$10; George W. Anderson, \$25; Warner C. Abbott, \$10; Wm. Abbey, \$120; Mrs. Charles Alexander, \$5; Benjamin F. Aldridge, \$340.

Phebe Bradley, \$315; Lafayette G. Bronson, \$25; J. F. and M. C. Beach, \$50; James P. Budlong, \$25; Wm. H. Budlong, \$20; Holden Budlong, \$20; Alexander Browning, \$25; Mrs. Alexander Browning, \$5; Welcome Browning, \$55; Mrs. Welcome Browning, \$5; Lemuel D. Burt, \$15; Mrs. Lemuel D. Burt, \$5; Master Elmer Burt, \$5; Fred J. Burtis, \$5; Peter Burns of Syracuse, \$10; Jennie E. Beebee, \$5; Mrs. Fred Betts, \$5.

George Chapman, \$5; Clinton Comstock, \$5; Mary J. Chap-

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\*So in less than one year the project of a new church edifice was conceived, completed, and, best of all, paid for, leaving no mortgage or church debt to struggle with year after year. But the times were prosperous and the whole community, sinners and saints, were enthusiastic for the noble edifice, dedicated to the worship of the Most High.





man, \$55; Dr. George T. Clark, \$100; Elisha Cole and wife, \$190.

Mrs. Frank Darwin, \$5; Moses M. Dwelle, \$25; Angeline Day, \$20; Martin and Victory Day, \$300.

Albert Everingham, \$50; Olive Everingham, \$55; Kittie Everingham, \$5; Charles Evans, \$5; Mrs. Miranda Evans, \$5; George H. Ellis, \$50.

Master Max T. Fowler, \$5; Maxwell T. Fowler, \$350; Samantha C. Fowler, \$60; Gad Fellows of Navarino, \$5; Wm. L. Fisk, \$25; Mrs. Wm. L. Fisk, \$25; Elias B. Fenner, \$45; James T. Fenner, \$15; Truman Fenner, \$5; Henry C. Fellows, \$15; Mariette L. Fellows, \$10; Silas C. Field, \$25; Leonard P. Field, \$25; Waterman Field, \$50; Moses Fowler, \$100.

George Green, \$5; Mary A. Goodwin, \$25; Helen M. Griffin, \$25.

Mrs. Hannah Hubbard of Camillus, \$10; Leonard Hodgkins, \$5; Ella Hodgkins, \$5; Charles H. Hodgkins, \$100; Benj. F. Hulbert, \$290; J. Adelbert Hulbert, \$50; Elvira M. Hitchings, \$100; Lyon, Mann and Hunter of Syracuse, \$10; Hon. Francis Hendricks of Syracuse, \$10; Hon. Frank Hiscock of Syracuse, \$20.

Mrs. Lois Jerome, \$60; Mrs. Wm. Jones of Cardiff, \$20.

Stella Kneeland, \$100; Mrs. Miriam D. Kneeland, \$100; Dr. Jonathan Kneeland, \$75; Mrs. Dr. Kingsley, \$25; George T. King, \$50; LeRoy King, \$40; Master George King, \$5; Mary E. and Ellis V. King of Tully, \$10; Burnett Kenyon, \$5; Augustus C. Kenyon, \$50; Enoch Kenyon, \$25; Hon. George N. Kennedy of Syracuse, \$10.

Ralph E. Lord, \$70; Charles G. Lathrop of Onondaga, \$10; James Leamy, \$5.

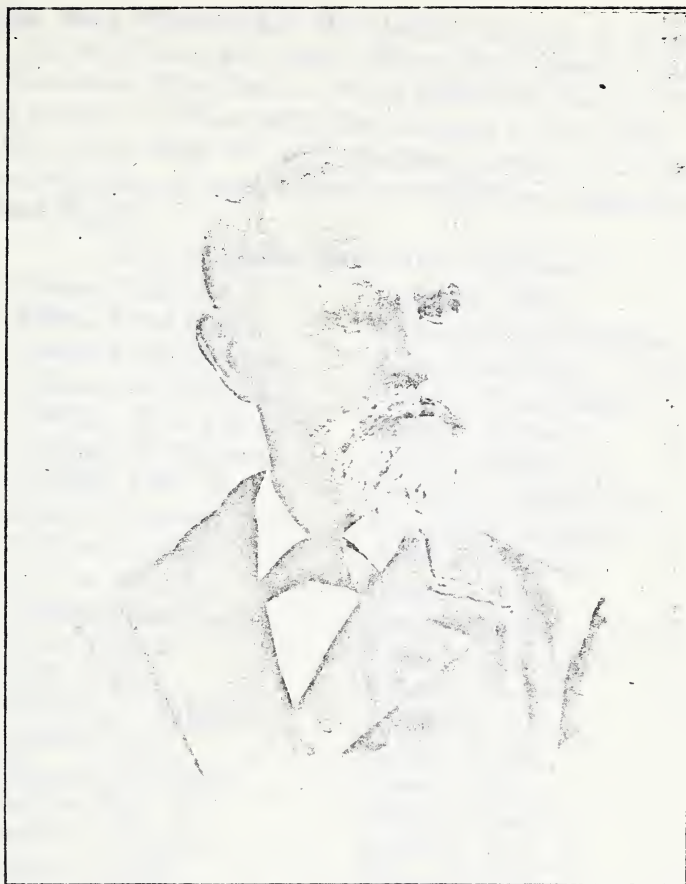
Harrison Mason, \$5; Caleb Mason, \$10; Nelson Moseley, \$5; Dr. W. H. Maynard, \$10; George L. Maynard of Syracuse, \$10; Asa L. Merrick, architect, his fees, \$50; Charles and Montgomery Merrick of Syracuse, \$10.

Libbie E. Newman, \$10; Wm. W. Newman, \$275; Rev. E. L. Newman, Lucelia S., his wife and Lucenia Ripley her twin sister, all of Rochester, \$500; John W. Newman, \$5; Rev. Eben L. North, \$5; John E. North of Syracuse, \$10; George C. Nichols, \$20; Thomas Nichols, \$5; Oliver Nichols, \$100; George and Obed Nichols, \$25; Wm. Nichols, \$25; Wm. H. Nichols, \$5; Joseph Orr of Camillus, \$25; Hannah Olds, \$50.

Daniel Pinckney, \$125; Mrs. Electa Pinckney, \$50; Matie







REV. EBENEZER LANSING NEWMAN, D.D. For Sketch see Part VI.

Pinckney, \$10; Gilbert Pinckney, \$150; Gilbert Pinckney, 2d, \$20; Frank Presley, \$50; Wm. H. Palmeter, \$20; J. Ives Parsons, \$100; John B. Parker, \$25; Gaspar Parks, \$10; Mrs. G. Parks, \$10; Martha Parks, \$15; Martha Peterman, \$10; Rev. E. A. Peck, church pastor, \$20; John Padbury, \$75; George Padbury, \$5; Alfred Presley of Skaneateles, \$25.

Olmsted Quick of Syracuse, \$25.

Edwin Rodgers, \$5; Mrs. W. D. Rockwell, \$5; Henry Rich, \$25; Hollon Rich, \$25.

Sunday school, \$40; Joseph Owen Seeley's will, \$420; Mrs. George W. Shotwell, \$100; old session room sold, \$60.

Mrs. Rachel Underhill, \$50; Rev. J. K. Underhill, \$10.



Mrs. Mary Whitford, \$5; Mrs. Antrim Williams of Syracuse, \$5; Charles Wilcox, \$5; Abbott Wilcox, \$15; Forest G. Weeks, of Skaneateles, \$10; Frank A. West, \$200; Mrs. Frank A. West, \$50; Corydon R. West, \$100; Mrs. Corydon R. West, \$25.

Other items made the cost of church besides land, brick, stone, bell, etc., on hand a little over \$7,500 or a total value of at least \$8,000.

## LIST OF SOUTH ONONDAGA MEMBERS

Adams, Stella M.,	Hodgkins, Belle,
Adams, Ethel Leona,	Hulbert, Benj. Franklin,
Adams, Lloyd Emerson,	Hulbert, Ellen M.,
Adams, Lulu Blanche,	Hulbert, J. Adelbert,
Aldridge, Benj. Franklin,	Hulbert, Hattie E.,
Aldridge, H. Augusta,	Hulbert, Lillian A.,
Aldridge, Rob't E.,	Hitchings, Cornie King.
Abbott, Clarressa,	Hoag, Edith Fenner,
Amidon, Martha,	Judson, Cordelia,
Amidon, Mary L.,	Judson, Arthur,
Budlong, Mary E.,	Judson, Jennie,
Balch, Dorcas,	Kenyon, Flora May,
Balch, Maud,	Moseley, Frances,
Bronson, La Fayette,	McClerns, Mary S.,
Bronson, Jane,	Mooney, W. W.,
Bronson, William L.,	Mooney, Ellen,
Barlow, Thos. E.,	Pinckney, Daniel,
Barlow, Margaret,	Pinckney, Mary N.,
Barlow, Floyd,	Palmeter, Melissa,
Barlow, Thos. Edgar,	Palmeter, Lillian,
Cole, Elisha,	Parker, J. Wilson,
Cole, Edson,	Parker, Dora M.,
Cole, Rosa,	Parker, Earl,
Day, Victory,	Ramseyer, Paul F.,
Everingham, Emma,	Ramseyer, Margaret H. (Birch),
Everingham, Helen,	Randall, Eva L.,
Field, Silas C.,	Seely, Alice H.,
Field, Diantha,	Seely, Ida,
Fisk, Sarah K.,	Underhill, George,
Fenner, Libbie,	Wilcox, Harriet,
Griffin, Helen,	Williams, Minnie,
Guilt, Kittie,	West, Louisa,
Hodgkins, Lorin,	West, Cora A.



## PROBATIONERS

Lillian Parker, Beatrice D. Barlow,  
 Ross W. Barlow, Almeron Fenner,  
 Kittie E. Fenner.

## CEDARVALE MEMBERS

Isabella Ashton,	Grace M. Gilbert,
Lillie A. Ashton,	Anna Hulbert,
Charles Alexander,	Flora Hamilton,
Myron Alexander,	Flora Hull,
Helen Alexander,	Loren Haskins,
Carrie Bennett,	Mary Jeanette Haskins,
Hannah Day,	Jessie Day Knapp,
Susan Day,	Andrew Korn,
Susa Rhoda Day,	Emma Korn,
Willis Day,	John Joseph Korn,
Libbie Day Eldridge,	John E. Speich,
Libbie Miria Fenner,	Mahala Walker,

PHEBE BRADLEY'S LARGEST GIFTS TO THE SOUTH ONONDAGA  
 M. E. SOCIETY

Parsonage, 1860.....	\$400.00
Toward new church, 1883.....	315.00
From her will, Feb. 14, 1887, $\frac{1}{3}$ of her personal.....	211.80
Aug. 14, 1895, after Hannah Olds' death received for house and lot.....	500.00
Total received.....	\$1,426.80

## FROM THE SYRACUSE EVENING JOURNAL

"It may be interesting to members and friends of the M. E. church generally, and to all who are building churches, to know something of the history and successful completion and out-of-debt enterprise in this little village of 200 to 300 people, or our parish of less than 1,000. In 1834, just half a century ago, three trustees built a brick M. E. church at a cost of \$1,300, and struggled along, year after year, with a debt for a long time unpaid. In 1884 nine trustees dedicated, virtually out of debt, a new church on the same lot, costing more than five times that amount. Leonard Hodgkins, one of the trustees at the first building, is still living and president of the Board of Trustees; and a son of a second original trustee is a member of the present board. Feb. 12, 1883, our pastor, Rev. E. A. Peck and Presid-



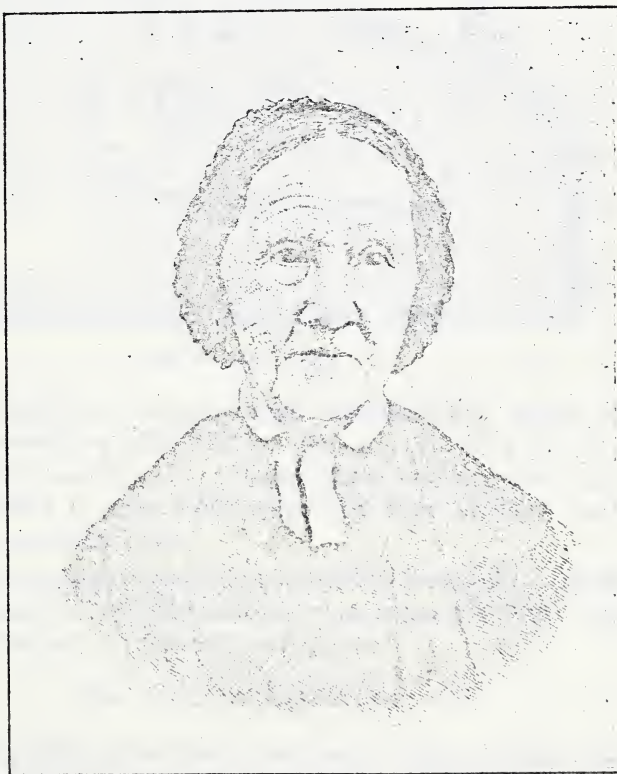


ing Elder Ives met the church trustees and urged the new church project, and about midnight a resolution was adopted requesting the pastor to circulate a subscription to raise \$2,000. He raised more than that in one week. We had, by the will of Joseph O. Seely, in bank \$420 as a building fund nest egg; and Rev. E. Lansing Newman, wife and sister, of Rochester, gave \$500. Asa L. Merrick of Syracuse, was employed as architect, advertised for bids, received bids for the masonry and carpenter work alone at from over \$5,000 to \$10,000. Then we cut down our plan and let the contract; but, when the walls were up, settled with the contractor and finished the work by the day, Trustee Hulbert being foreman. The basement, 40x60 feet with projections and a wing 17x20 feet, is half below ground, of quarry stone, and contains coal and wood rooms, one of Pease's furnaces and a cook and dining room with a cook stove and six eight foot tables. Above is a vestibule in the tower entrance, a Sunday school room 20x30 with 100 Sinclair's Mottville chairs, a wing class room or Primary Sunday school room with fifty chairs, and an auditorium 40x40 odd feet, with thirty-eight "Michigan School Furniture Co." oak and black walnut pews capable of holding some 200, or with folding and sliding doors open and all the rooms crowded as one room, about 400 persons. The auditorium was carpeted and cushioned by Milton S. Price, and paid for, some \$300, by the Ladies' Aid Society. The windows were made of Scotch cathedral glass manufactured in England, put together by Chas. P. Davis' sons, Utica, and cost \$335, and the inscriptions thereon brought back to the trustees \$580. The frescoing was done by Henry C. Allewelt & Sons, of Syracuse. The inside is all finished in natural wood, white ash, oak, chestnut, cherry and black walnut, oiled and varnished. The outside is of Merrick's red pressed brick, and the roof is shingled with the best quality of Michigan pine. J. C. Esser made the corner stone and the historical tablet. The church enterprise has grown upon the community, the M. E. society, the trustees and the pastor, as it progressed. Many had given what could be written with a single figure, others their tens, and six of the trustees and about twenty citizens had given their hundred or hundreds of dollars. Friends in Tully, Mottville, Skaneateles, Danforth, and Syracuse, had responded to requests by giving in all about \$300 more, but still we were towards \$600 in debt. Shall we mortgage the church or, perhaps instead, ourselves? We chose the latter alternative, sent for that





drastic depleter of pocket-books, P. I. Ives, and on dedication day, Jan. 17, 1884, raised the debt with, we hope, a small over-plus to repair the parsonage buildings. The nine trustees, Aldridge, Field, Fisk, Fowler, Hodgkins, Hulburt, Newman, Pinckney and West, have held over forty trustees meetings, given hundreds of dollars in time and teaming, and from \$5, the lowest sum, to \$400, the highest sum, or just \$1,800 in cash. The church and community have responded with equal liberality; and we all hope this church will be to our whole community an educator, artistically, socially, and above all religiously, for a century to come."



"AUNT" PHEBE BRADLEY. See page 14. For Sketch see Part VI

Mrs. A. A. Griffin, now in her 85th year, living next to the parsonage on the west, has been a very good friend of the parsonage household. A few years ago the pastor was made comfortable by a new overcoat and suit of clothes from this generous



lady. The same pastor having a large family, and being distressed for means, was presented at one time by Mrs. Griffin with \$300 in greenbacks. During Rev. E. W. Williams's pastorate Mrs.



THE PARSONAGE, 1901

Griffin was calling at the parsonage residence, and seeing its dilapidated condition said, "If you will put on an addition I will give \$100 toward it." Afterwards she said she would give another hundred if they would raise the wing another story, which was accordingly done.

Mrs. Griffin believes in eternal investments, in making "friends of the mammon of unrighteousness, that when she fails, they may receive her into everlasting habitations."

#### THE VILLAGE RESERVOIR

Many, many years ago a South Onondaga village merchant had an "unpleasantness" with the hotel keeper across the highway, and the merchant was forbidden the by-everyone-used privilege of the reservoir water brought by village contributions to the reservoir over a well just inside the hotel real estate lines. Afterwards the merchant bought the hotel and the spring right, and sold the hotel but not the spring. I suggested to Olmsted Quick





REV. CHARLES M. ADAMS, PASTOR IN 1904, AND FAMILY

and wife, then living in Syracuse, that they deed said spring in trust for the village use to the only corporation in the village except the school district entitled to hold real estate. This they very willingly did. So those animals and people who drink reservoir water can decide that they use Methodist white whiskey or Adam's Ale.

#### OFFICERS OF EPWORTH LEAGUE

President.....	Mrs. F. Mosley
First Vice-president.....	Lilian Palmetter
Second Vice-president.....	William Bronson
Third Vice-president.....	Mrs. A. Judson
Fourth Vice-president.....	Mrs. E. B. West
Secretary.....	Miss Ethel Adams
Treasurer.....	Mrs. E. Case
Organist.....	Mrs. A. B. Fenner

#### SUNDAY SCHOOL OFFICERS

Superintendent.....	Thos. Lees
Assistant Superintendent.....	B. F. Hulbert
Secretary-Treasurer.....	Mrs. H. Augusta Aldridge
Organist.....	Mrs. Lillian N. Fowler



## OFFICERS "LADIES AID"

President.....	Mrs. Edith Hoag
Vice-presidents.....	Mrs. Jessie Hoffmire
	Mrs. Floyd Barlow
	Miss Lilian Palmeter
Secretary.....	Mrs. Kittie Fenner
Treasurer.....	Mrs. Esther Nichols

## OFFICERS OF W. H. M. S.

President.....	Mrs. Stella M. Adams
Vice-president.....	Mrs. Jennie Judson
Recording Secretary.....	Mrs. A. C. Ellis
Corresponding Secretary.....	Mrs. Jessie Hoffmire
Treasurer.....	Miss Ethel Leona Adams

The previous records were compiled by the following committee appointed by the board of trustees:

REV. C. M. ADAMS, pastor.

B. F. HULBERT, trustee.

W. W. NEWMAN, trustee and secretary.





## Part II—The School

Although public or common schools were generally maintained yet the public money was so small that rate bills were universally used and every parent, except the exempt poor, had to pay something for every day that every child attended. Therefore private or selected schools were every winter in South Onondaga charging \$3.00 to \$4.00 for twelve weeks attendance. Among the teachers of such schools that the compiler of this pamphlet remembers are Messrs Grandin, Ostrander, Pomeroy and Wm. Jerome. The writer also taught a select school in the upper story of the present store and post-office building in the winter of 1839 and 1840.

Since that date free public schools have caused the death of nearly all so-called select schools and nearly all our academies.

The following from Bardeen's Civics (pp. 484-7) gives an interesting reference to the South Onondaga public school:

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The United States offers a remarkable illustration of local self-government by adding to the republican principle of government the federal (from the Latin *foedus*, treaty) principle—that of compact of states with one another by which they delegate certain powers to their union as a whole, and retain only a limited sovereignty. This principle of giving control of matters of general interest to the general government, and leaving to the states control of matters of local interest, prevails throughout our entire system.

Hence our government of towns, counties, villages, and cities is called local (from Latin *locus*, a place), restricted to one place. Villages and cities are never formed by the legislature except by request or consent of the inhabitants, so that they are voluntary political organizations, chartered expressly so as to take better care of their own interests. But towns and counties are involuntary political organizations, established by the board of supervisors by authority of the legislature, chiefly to administer matters of county and state concern within their own localities.

It would be entirely possible to dispense with local government. As we have seen (page 337), the national government appoints from Washington every officer who performs its functions. But the national government has no authority over most of the mat-



ters with which local government is most concerned; it does not interfere with schools or elections or taxation.

Moreover, as Bryce says (i.343): "Self-government stimulates the interest of people in the affairs of the neighborhood, sustains local political life, educates the citizen in his daily round of civic duty, teaches him that perpetual vigilance and the sacrifice of his time and labor are the price that must be paid for individual liberty and collective prosperity. Self-government secures the good administration of local affairs by giving the inhabitants of each locality due means of overseeing the conduct of their business."

The map herewith given indicates the extent of subdivi-



ONONDAGA COUNTY, 1902

Heavy lines show the three commissioner districts. The city of Syracuse is a separate school district.

sion in New York. The state itself is only one among 45, and Onondaga is one of the 61 counties of the state. Yet it is divided into 19 towns, and a single one of these towns, Onondaga, is



divided into 25 school districts. That last division seems a small unit,  $\frac{1}{45 \times 61 \times 19 \times 25} = \frac{1}{1,303,875}$  of the country. Yet the history of District No. 21 for three-quarters of a century as given in The School Bulletin for March, 1901, shows that all these years the people attended every school meeting, discussed the matters that came up, recorded the ayes and noes on every important vote, abode by the decision of the majority, and at a good deal of sacrifice continually maintained what was from period to period a school fully up to the times. That is a record to be proud of, and it is typical of local government in the United States.

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The article from The School Bulletin referred to is as follows:

#### DISTRICT RECORD FOR THREE-QUARTERS OF A CENTURY

Mr. W. W. Newman, superintendent of schools for the Onondaga reservation, recently brought in to us to be rebound the records of the school district in South Onondaga from Oct. 4, 1827, to the present time.

At that meeting the wood for four months "to include the meeting", and to be good suitable wood for the stove, was bid off for \$4.37½. We should like to have those same bidders furnish our own fireplaces now. On Nov. 23, 1839, there is a receipt for \$18, for which the signer promises to furnish the school with wood for five months from the 11th of November, showing that the price of wood has gone up; and in 1840 it was voted to raise \$20 for wood, but it was bid off for \$18.50. In 1842 the same bidder furnished the wood for \$14.90, and in 1845 the amount was \$10.88.

On Dec. 11 there is the record the number of months that school was kept by a teacher duly qualified was 4, and in all by different teachers 8 months, with a record of the receipt of the school money from the commissioners of the common schools of the town of Onondaga, \$23.78. On Oct. 6, 1828, there is a record that the winter school be kept 4 months by a qualified teacher at \$12 per month, and on April 15, 1829, that the summer school be kept 6 months by a woman teacher at 9 shillings per week,—a little less than 23 cents a day.

The copy of the report of trustees for 1830 to the commissioners sets out that the whole time that school has been taught is 10 months, 4 months by teachers qualified according to law. The amount received from the town commissioners is \$29.37, and the







same has been expended in paying a teacher duly appointed and approved in all respects according to law. The number of children taught is 85, and the number of children residing in the district over 5 and under 16 is 66. A list of the parents and the number of children follows. The amount paid for teachers wages above the public money is \$45.61, making \$74.98 for a 10-months school. Memorandum shows that the wages in winter were \$15 a month, and in summer 9 shillings per week for 17 weeks, and 75 cents per week for 8 weeks. On Oct. 4 the school meeting voted to continue the woman's school so long as the weather shall permit. In 1831 the man's wages went down to \$10.50 a month, which amounted to \$9.26 more than the public money. School was kept by a woman 20 weeks at 10 shillings a week.

The trustee's report dated Jan. 1, 1832, reports that the amount received from commissioners is only \$2.56, while the teacher's wages amounted to \$24.26. On March 1, 1833, the report is that the commissioners have paid over \$53.10 and that the expense of the school is \$34.47 more.

On Oct. 3, 1831, it was voted to pay \$280 for land and building a schoolhouse 30 by 24 feet, with 10-foot posts, to be built of wood and painted, and the "ricing benches" to be on the wall of the house, and desks to be similar to the ones in the old house. At an adjourned meeting held on Oct. 10 this vote was "re-cinded", but on Oct 11, 1833, it was voted to give Levi Elliott \$10 for a "scite" for schoolhouse 32 feet by 40 feet, and to build a schoolhouse 22 by 28 of brick, to cost \$300. The old schoolhouse was bid off for \$15.50. On Nov. 2, the proceedings from the last meeting were "repealed", a new site was selected, a brick house 28 by 22 was ordered, 8 feet between the joists, at a cost of \$294. This time the old schoolhouse was bid off for \$16. There were 21 voters present, and their names are all given with their votes, only 2 being in the negative.

We have some receipts of Walter Jerome, who was the school district teacher in 1834, in which he spells twenty-"too", and "tenn dollers". William Jerome, who taught the next year, writes a neat receipt, except that he omits the c in school.

On Oct 5, 1829, it had been voted to raise \$2.00 to repair the schoolhouse; and in 1835, \$1.50, and in 1843 \$1.00 was voted for the same purpose. In 1843 it was voted that each inhabitant furnish his proportion of wood, according to the number of scholars sent.



In 1836 the man teacher got \$15 a month, and the woman teacher 10 shillings a week. The same wages were paid in 1837 to the man, but one woman got 12 shillings and the other 10 shillings. In 1838 the wages were \$14 per month and 10 shillings per week respectively.

On April 15, 1839, it was voted to raise \$20 for a school library, but the money was not raised. On Oct. 7 it was again voted to raise \$6.76 for a library.

On Dec. 3, 1841, it was voted to have "two backhouses, 4½ by 6, double-boarded and sided, with patten doors, the walls to be 6 feet plank, painted red, corners and casings to be white." This is significant when compared with the statement in the report of the state superintendent for 1844 (p. 10), that of 9,318 schoolhouses in New York, 6,000 had no out-houses, and only 1,000 had two.

At a special meeting in 1844 it was voted that the floor, partition, and seats all be taken out of the schoolhouse, that \$70 be raised to repair the inside and build a porch over the front door, and that the plan presented by L. Hotchkiss be the plan adopted to arrange the seats and desks.

At the annual meeting in 1844 it was voted to employ a female teacher for the winter school, and that a sufficient amount of the library money be apportioned to purchase a map of the United States and a map of New York for the schoolroom.

In 1845 the trustees reported that they had employed a woman to teach five months at \$12 a month, in the winter, and William Jerome to teach five months in the summer at \$12 per month—a reversal of the usual practice; also that they had received \$12.29 for library money, and had paid out for maps and blackboards \$5. Wood was furnished this year at \$10, and it was voted that the trustees buy a globe. We find this bill: 1 large globe \$10; 1 map state of New York \$1; 1 map Europe \$2.25; 1 map North America 56 cts.; 1 numerical frame 88 cts.; 1 district "leger" 62 cts.

At the meeting Oct. 5, 1846, the district voted: "Resolved, that the patrons of the school district No. 21, Onondaga, recognize in Miss Williams a thorough, efficient and successful teacher, and that she is entitled to the high respect and lasting gratitude of the district for the capable, energetic and persevering manner in which she has conducted our school the past summer.

"Resolved, that the trustees be instructed to secure the serv-



ices of Miss Williams to teach our school for the next summer."

This Miss Williams became the wife of Mr. Newman, who brings this book to us, and who was afterward principal of the school; then principal of ward schools in Syracuse and Buffalo; afterward school commissioner; and is now superintendent of the Onondaga reservation school.

She could do other things well besides keep school. In the early days of wheeling, when the editor of the Bulletin was president of the first bicycle club in Syracuse, the vice-consul of the Massachusetts league came here to try our county roads, and two of us rode out with him to Mr. Newman's, where we spent the night. The Massachusetts man had been accustomed to the sand-papered roads about Boston, and he went to bed convinced of two things, that never in his life had he ridden over a road so bad or eaten a supper so good.

The winter school was taught at \$16.50 a month. At a meeting held in 1847 it was voted to pay Miss Williams 12 shillings for papering the room.

In 1848 the teacher taught  $2\frac{1}{4}$  months at \$15 a month, and 1 month at \$16 a month, while the woman teacher taught at 28 shillings a month, the lowest price yet.

In 1849 the price for wood was \$12, and the same in 1850.

At an adjourned meeting in 1850 to consider whether to have the school for 10 months, it was voted to raise \$10 for the winter school in addition to the public money, be the same more or less; and \$40 for the summer school for five months, the winter school to be also for 5 months. Miss Lewis taught from March 25 to May 11 at \$2 per week, and Miss Newport from May 18 to Sept. 14, at \$2.50 per week, while the man teacher as usual got \$16 a month. At the annual meeting in 1850 it was voted to pay the library money for teachers wages if lawful, and also "not to let any scholars attend our school who do not belong to the district".

In the trustees annual report for 1851 we find that the textbooks used were the Sanders readers, Webster's speller, Thompson's, Coleman's and Davies's arithmetics, Brown's and Allen's grammars, Mitchell's geography, Comstock's philosophy, Davies's algebra, and Sanders's pictorial primer.

Miss Lounsberry began school April 21, 1851, at \$2.50 a week, but in 1852 got \$3. At the annual meeting in 1852 the wood was bid off at \$13.75, and in 1853 at \$18.

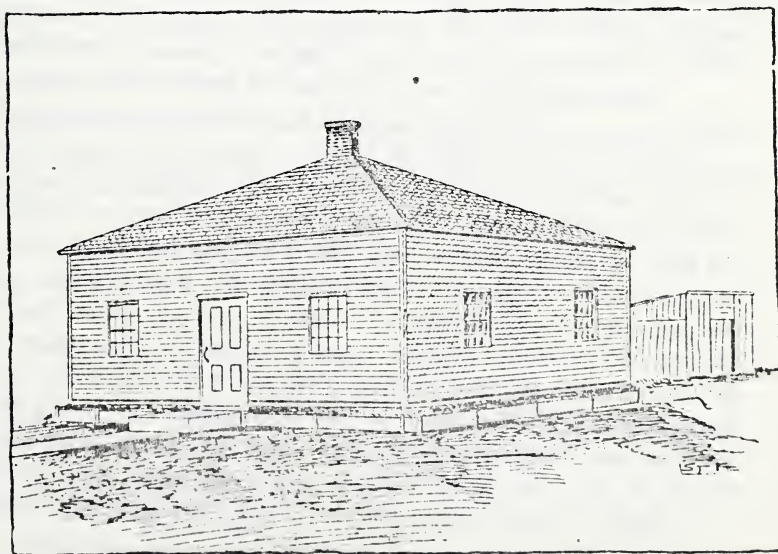
At an adjourned meeting Oct. 10, 1853, it was voted not to







SOUTH ONONDAGA SCHOOLHOUSE, ERECTED 1853



THE FIRST SCHOOLHOUSE IN SYRACUSE, ERECTED 1820  
(From Smith's Pioneer Times in the Onondaga Country.)





accept the proposition of No. 35 to unite and build a new schoolhouse, but to repair the old schoolhouse; and a piece of ground 6 rods by 4 was to be annexed to the present site, at a cost of \$150. On Oct. 15 the question of uniting the districts came up again. The vote of the previous meeting was reconsidered, and it was voted that District No. 21 was in favor of uniting with No. 35. Remarks were made by Sup't Hall, Rev. J. North, and Abner Chapman, "urging the necessity and expediency of a union school in our village". An adjourned meeting was called to secure the counsel of the supervisor, the town clerk, and the town superintendent, and the consolidation was consummated. A strip of land 4 rods by 6 was bought, at a cost of \$150, and \$800 was voted for a schoolhouse. At a meeting Oct. 24 this action was "recinded", but at a special meeting held Dec. 12 it was voted once more to buy the land and to build a schoolhouse. The sum of \$800 was appropriated for the same, a woodhouse attached, "and two separate necessities for the accommodation of the scholars".

There is a receipt May 28, 1857, of \$29.25 for boarding teacher, which would indicate that the previous salaries had included the privilege of boarding 'round.

All these records are in the first book, a little quarto, neatly engrossed, and except where the ink has faded readily legible. Now comes a somewhat larger book,  $7\frac{1}{2}$  by 12, not half of which has been used to bring the records up to the present time.

In 1858 the price for wood had gone up to \$26.75, and in 1859 the contract price was \$3 a cord. In 1860 the price was \$2.69 a cord, and in 1861 \$3.25. In 1862 \$15 was raised for wood, in 1863 \$20, in 1865 \$50, and in 1866 \$60. This was the top notch. In 1869 wood cost \$50, as it did also in 1870, while in 1871 the price was \$40, and the same in 1873. In 1872 it was voted to buy coal to the amount of \$50. In 1874 \$60 was raised for coal and wood, but coal cost \$8 a ton. In 1876 the cost was only \$6 a ton, while in 1878 it was delivered at \$5 a ton, and in 1879 at \$4.70 a ton. In 1880 it cost \$40 for 7 tons of coal and afterward varied from \$29.50 to \$46. In 1888 \$1.75 a ton was paid for drawing coal from Syracuse, in 1891 \$1.55, in 1894 \$1.95, in 1896 95 cts., and 1897 \$1.35. In 1898 the 7 tons cost \$40.

In 1869 it was voted to have a single trustee. In the year 1871-2 the price paid for teaching the winter term four months including board, was \$212 to the principal, and \$1 a day for the



assistants; for the summer school 20 weeks, including board, \$190.

At a special meeting in March, 1873, it was voted to raise \$480 for re-shingling and other repairs. In 1895 \$75 was voted for an organ. For the year ending Oct. 14, 1873, the receipts from public money were \$232.46, from tax bills \$400.51, from "transient scholars" \$18; while Mr. Newman, then the teacher, received \$240, Mr. White \$200, an assistant \$54, and for wood, coal and supplies the expense was \$130.27.

In 1874 \$4.30 was paid for maps, \$280 to Mr. Newman for teaching, \$100 to Mr. Hotchkiss, and \$75 to Miss Stella Kneeland. This Miss Kneeland was a graduate of Mount Holyoke; daughter of Dr. Jonathan Kneeland, for many years superintendent of the Onondaga reservation; and afterwards a most successful teacher in the Syracuse high school. You may see her now of a pleasant afternoon playing golf on the Syracuse University links, in the laying out of which she and her husband were prime movers. And District No. 21 had the services of this gifted woman an entire term for seventy-five dollars.

In 1875 Mr. Newman and his wife got \$75 a month for teaching.

In 1877 the district wrestled with the text-book law, but finally adopted the books then in use, the National readers and spellers, Monteith's and McNally's geographies, Davies's arithmetic, Clark's grammar, and Robinson's algebra. The assessed valuation of the district at this time was \$128,100.

At the meeting in 1880 the first ballot was not counted, as it was thought that there were some illegal votes cast, and the legal requirements for voters were subsequently a subject for discussion.

H. C. Fellows and wife were paid \$10 a week for teaching. The women teachers were paid \$5 and \$3.50. In 1881 the wages of H. C. Fellows and wife were still \$10 a week, Mrs. Fellows got \$5.50 when she taught alone, and Miss Pettit and Miss Alexander got \$4.

At an adjourned meeting Oct. 18, 1881, "The committee made a verbal report that they had examined different styles of and had found on what terms they could be bought and among others Mr. Bardeen of Syracuse offered to furnish 38 seats at \$3 apiece. It was moved that we accept the offer of Mr. Bardeen." The old seats were sold for \$3.86. This year \$8 was voted for a Webster's dictionary.

On Aug. 23, 1889, a special meeting was held, one of the purposes of which was to decide "whether Almeron Feuner shall be hired as principal teacher of our school", which was decided in



the affirmative, 32 to 9. In 1900 Mr. Newman, now treasurer, moved to buy for \$130 land to enlarge the site. As this was lost 16 to 11 and at an adjourned meeting by 41 to 33, he bought this land himself and gave the use of it to the district. He has also fenced it, set out trees and shrubs, put up swings for the children, and brought copious spring water upon the ground for the benefit of the children.

These volumes afford something more than statistics. If we were asked to demonstrate what has given this country its supremacy among nations, we do not know a better answer than to point to these records of three-quarters of a century.

It is not easy to put ourselves back 75 years. At that time the only cities in the state were New York, Hudson, Albany, Troy, and Schenectady. Eastman's History (1828) names among the most important villages, presumably somewhat in the order of population, Utica, Rochester, Brooklyn, Buffalo, Lockport, Lansingburgh, Canandigua, Auburn, Geneva, Sacketts Harbor, and Poughkeepsie. Syracuse is not even mentioned, though the Erie canal had been completed in 1825.

There were but four literary colleges, Columbia, Union, Hamilton "at Paris, Oneida county", and Hobart, recently established. There were 36 academies.

Williams's Annual Register for 1834 names in this county Onondaga and Pompey academies.

Gordon's Gazetteer (1836) gives the number of students at Onondaga academy as 40, of whom 17 were pursuing higher studies; and at Pompey academy as 28, of whom 11 were pursuing higher studies. The former paid to two teachers \$771; the latter to one teacher \$461. Mr. Newman went for his academic education to Albany academy, afterward by private study securing an A. M. from Union college.

In 1827 Azariah C. Flagg was secretary of state and ex-officio superintendent of schools, and DeWitt Clinton (see page 131) was governor. In his message of 1827 Gov. Clinton says, "We may safely estimate the number of our common schools at 8,000; the number of children taught during the last year, for an average period of eight months, at 480,000; and the sum expended in education at \$200,000." Compare this with the 47 millions spent for education in 1900.



AZARIAH C. FLAGG, 1790-1873







Yet this little hamlet a dozen miles south of Syracuse, now its nearest railroad station; at that time almost as far south of the post-road from Albany to Buffalo, and still so much in the primeval forest that the winter's supply of wood was furnished for four dollars; without manufactories or corporations to tax, but paying every half-cent (and there were half-cents then) out of the frugal savings of the farm, held every year its school-meetings; deliberated thoughtfully, recording the ayes and nays upon every important vote; and maintained what was then for the times a good school.

As the years wore on, the little schoolhouse was replaced by a bigger and a better one; the shillings for teachers wages became dollars; "riting benches" were replaced by modern desks, and



SOUTH ONONDAGA SCHOOL, ARBOR DAY, 1902

Teachers, Sara Mooney, and Mrs. Mattie (Nichols) Mooney

globe and maps and dictionary were bought. The school has kept up with the times.

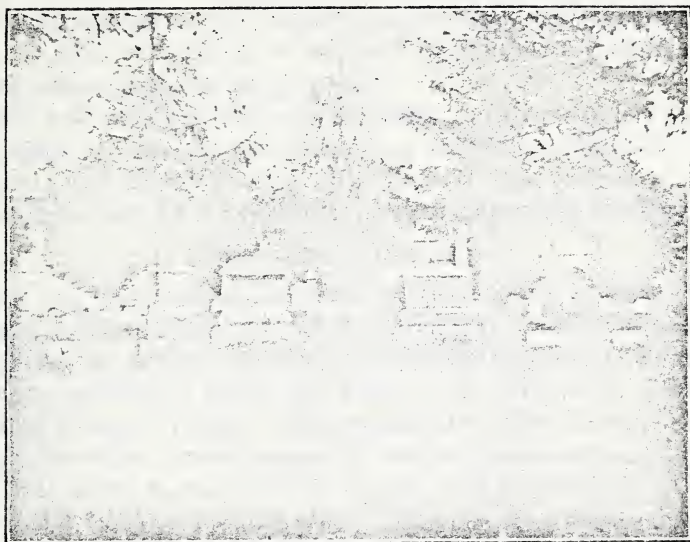
But the significant thing is the interest of the inhabitants in the annual meetings. They have turned out to the meetings; they have had views as to what should be done; and after discussion and voting were over, the wishes of the majority have been peacefully acquiesced in. Despite the crudeness and imperfections these records show, it is impossible not to feel that all these



seventy-five years these wishes have been for a good school as a matter of prime importance. While the spirit of South Onondaga prevails throughout our country we need not fear for the future.



### Part III—The Cemetery



THE SOUTH ONONDAGA CEMETERY

#### FIRST PURCHASE, 1830

March 26, 1830, Stephen Holmes and wife sold to Levi Ellis, Volney King, and John C. Stanton (Trustees of the Onondaga South Hollow Religious Society) for \$15.00, twelve rods on the highway and ten rods back, or 12 by 10 equal to 120 rods, or three-fourths of an acre "for a burying ground and no other purpose."

The Hon. Abner Chapman left a map of this land which shows that it was divided into four tiers, each of 14 lots, running from the highway west, each lot being 8 by 41 feet with a center roadway 34 feet wide and alleys 5 feet wide, except that between every two joining rows of lots there was no separation. This roadway has been encroached on from 1 to 4 feet by monuments.\*

#### SECOND PURCHASE, 1856

September 1, 1856, Orrin C. Knapp sold to Wilson Newman; Abel Amidon and Andrew Pharis, the Trustees of the Methodist

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\*In this deed the grantor reserved the right to pasture the cemetery with sheep and calves. This reserve was quite common in early cemetery deeds.



Episcopal Society of South Onondaga, for \$90 one-half acre adjoining the rear of the extinct Religious Society's first purchase, the same distance north and south and six rods and twelve feet west. This society was properly incorporated when it was organized and recorded in the County Clerk's office, and therefore by laws of 1813 is entitled to buy and hold cemetery lands and funds and bequests for the cemetery.

This half acre was laid out in double or adjoining lots and 5 feet alleys, as were the lots in the first purchase, except that the driveway was narrowed, and three tiers of lots, instead of two were made, each lot 8 by 30 feet, on each side of the driveway.

#### THIRD PURCHASE, 1874

July 10, 1874, Edgar Lawrence and wife sold to Moses M. Dwelle, Leonard Hodgkins and B. F. Hulbert, trustees of the M. E. church or society, one and one-twentieth acres of the same distance north and south, and west to the east line of Edward Belding's farm for \$250. This was laid out with a circle in the center for teams to turn around in funeral processions; and then into lots as far as possible 8 by 30 feet, with 2 feet alleys on one side and 5 feet alleys on the other. The lots are numbered from the northeast corner alternately south and north to the northwest corner of this purchase, making 122 lots.

#### FOURTH PURCHASE, 1886

July 12, 1886, the trustees made a contract and July 10, 1891, completed said contract by purchasing of Elias B. Fenner and wife a duplicate of all these three purchases by paying for  $2\frac{2}{3}$  acres adjoining on the south \$300 an acre, or \$720 in all, intending to lay it out when needed very nearly on the same plan as the present cemetery, connecting the two circles by a road and having a second driveway to the highway, so that large funeral processions can enter one gate and leave by the other. But opening the new part can be deferred till needed. The records show that all these four paid-for parcels now make four and seventy-hundredths acres, costing \$1075, and in all including 242 lots, or if duplicated, 484 lots.

#### DECORATION DAY

The annual tribute to the soldiers of 1861-5 is here enlarged so as to decorate the graves of soldiers in other wars; and this annual holiday has helped many to venerate their ancestors and relatives who lived and died in peace. In our cemetery, the





South Onondaga Knapp Post put on the graves of the following soldiers of four wars a tribute of flowers.

*Revolutionary War.*—Major David Lawrence, Gideon Seely, Ben-ony Reynolds, who lived longer than any other person buried here,—dying in his 100th year, Jabez Cole, Caleb Potter.—5.

*War of 1812.*—Samuel Amidon, Elias B. Bradley, Moses Fowler, Benjamin Griffin, Henry Langworthy, Abel Merrick, Rev. Eben L. North, Wilson Newman, John Reynolds, Gilbert Pinckney.—10.

*War of the Rebellion, 1861-5.*—Charles Abbey, Milton J. Balch, Abram Claus, Alonzo Eaton, Gideon Fowler, Wm. L. Fisk, James Fitch, Augustus Fulford, George Gwilt, Seth H. Kingsley, Theodore Moseley, Benjamin Mallett, Jonathan Miller, Charles Snyder, Myron Wilcox, Uriah Turner, Henry B. Morgan, John O'Brien, Adam Lucas, Silas Aylesworth, Henry F. Amidon.—21.

*Spanish War.*—Charles D. Huntley died at Manila, Philippine Islands.

1887

We have received by gifts or bequests for the care of certain lots or the whole cemetery the following sums, all of which are deposited in the Onondaga County Savings Bank in a book headed as follows: "The South Onondaga Methodist Episcopal Society 'Cemetery Fund.' Seal of society, signature of president, secretary and treasurer necessary to draw."

*Cemetery Donors.*

Hon Abner Chapman.....	\$500
Margaret (Newman) Gay.....	275
Miriam (Dwelle) Kneeland.....	190
Welcome Browning .....	100
Charity (Bakeman) Slater.....	50
Rev. E. Lansing Newman.....	50

Total given and in bank.....\$1165

This sum at  $3\frac{1}{2}$  per cent gives us over \$40.00 annually to expend in the care of certain lots and the whole cemetery.

Imperfect list of over 150 family names of those buried in the South Onondaga cemetery. Some families have only one burial. Some have many.



## A

Amidon, Anderson, Annable, Abbey, Aldridge, Andrews, Abbott, Aylesworth.

## B

Bronson, Bullard, Bradley, Bakeman, Burgess, Belden, Bennett, Baker, Budlong, Browning, Balch, Barker, Bettys, Bond, Barrow, Brown, Blanchard, Betts.

## C

Chiverton, Clark, Chapman, Cole, Comstock, Conklin, Claus, Caines, Cornwell, Cook.

## D

Day, Dwelle, Darling, Dillabough, Doty.

## E

Eaton, Ellis, Evans, Estes.

## F

Fields, Fellows, Fuller, Fenner, Fowler, Fisk, Fitch, Fulford, Freeman, French.

## G

Gwilt, Gay, Griffin, Gilbert.

## H

Higgins, Hueson, Holmes, Hitchings, Hyde, Haight, Hamilton, Hildreth, Hulbert, Hulett, Houser, Hoffmire, Hill, Horton, Hodgkins, Huntley, Harroun.

## J

Joy, Jerome.

## K

Kingsley, Kneeland, Kenyon, King, Kiehl, Kane.

## L

Lawrence, Langworthy, Lord, Leamy, Lathrop, Lake, Lester.

## M

Moseley, Morgan, Miller, McManus, McLaughlin, Merwin, Merrick, Mallett, Makyes.

## N

Nichols, Norton, Newman, North.

## O

Olds, O'Brien, Onderkirk, Orr.



## P

Pinckney, Pike, Patterson, Presley, Padbury, Parsons, Palmer, Parker, Phares, Pickitt.

## Q

Quick.

## R

Rich, Revoir, Rodgers, Reynolds, Ray.

## S

Smith, South, Slingerland, Serry, Shand, Starr, Steele, Salmons, Spencer, Sparks, Sharp, Seely, Snyder, Slater.

## T

Talbot, Truck.

## U

Underhill, Underwood.

## V

Vinton, Vinal.

## W

Walter, Williams, Wilcox, Webster, Webb, West, Walcs, Wright, Walkup, Wells.

Report of the number and condition of all ascertained burying places and cemeteries, past and present, in the town of Onondaga:

List      Town  
            Lot.

1. 80. Howlett Hill, in the rear of the meeting house, reorganized—refenced—much improved—principal cemetery in northwestern Onondaga.
2. 84. Asa Fyler—pioneer—fenced with stone and mortar wall and cut cap stone—now in ruins.
3. 85. Loomis Hill Church cemetery—fenced but neglected.
4. 100. On E. Lynch farm—removed or obliterated.
5. 103. Gen. ——— Ellis—pioneer—iron fence—best of marble headmarks in limestone bases—none standing—partly removed—opposite the county poor house.
6. 104. Poorhouse farm knoll, where hundreds have been buried—sometimes using the same ground over and over. No headmarks.
7. 105. Walnut Grove cemetery at Onondaga Hill—reorganized—well cared for—full of historic pioneers—one of the largest and best kept cemeteries in the town.





8. 106. At head of Hopper's Glen—1812 to 1815. Soldiers encampment, burial ground from smallpox.
9. 106. St. Agnes. Probably the only new cemetery in town organized within the last half century. It is one of the very best cemeteries in the whole county—an honor to its corporation and its Syracuse patrons.
10. 118. Jabez Webb—pioneer—on Davis Cossit's farm—removed or obliterated.
11. 119. — — — on the top of Davis Cossit's farm—removed or obliterated.
12. 120. Thaddeus M. Wood—pioneer—removed.
13. 121. A. House—on a walnut tree covered knoll near the old arsenal.
14. 127. Orrin Hutchinson—pioneer—removed.
15. 127 or 8. Levi Pitts—on or near the Boggs farm—removed and cultivated over.
16. —. Onondaga Valley—on the Webster mile square—full of early historic names—reorganized—enlarged—now perhaps next to St. Agnes, the handsomest and best cared for cemetery in town.
17. 151. Icabod Gilbert—pioneer—owned by family in third generation—refenced recently—neighborhood uses it now.
18. 151. Old Indian and many whites—in the forks of two roads—near the Gilbert cemetery—obliterated.
19. 152. Solomon Allen—pioneer of Balcomb's gristmill—obliterated.
20. 153. John Montgomery—pioneer—neighborhood—partly removed.
21. 154. Robert Elliott—pioneer—partly removed.
22. 155. — Jerome and others—near the stone schoolhouse—now no trace.
23. 162. C. C. Conklin—was once much used—now abandoned.
24. 163. W. H. Tilden—removed.
25. 164. Ephraim Fellows—pioneer—half in the town of Marcellus—now not used.
26. 168. Welcome Browning—neighborhood—has some care.
27. 169. Augustus Norton—pioneer—partly removed.
28. 169. Anson Johnson—pioneer—headmarks standing.
29. 170. Major Lawrence—pioneer—removed.
30. 171. Warren Higley—smallpox—buried at night.



31. 172. Samuel Bronson—pioneer—removed.
32. 175. Peter B. Hull—pioneer—neighborhood—has some care.
33. 178. DeGroats and Days—colored—now not used.
34. 12 of 1817 purchase—near M. E. church—neighborhood—has some care.
35. 182. John Hunt—monument, etc.—not used.
36. 193. A creek side knoll in the southeast corner of A. C. Chase's farm.
37. 194. South Onondaga cemetery—four successive purchases—has  $4\frac{7}{10}$  acres—is the principal cemetery in South-eastern Onondaga.
38. 196. Gilbert Pinckney—pioneer before 1800—removed.
39. 200. ——— Amidon—died of smallpox—buried on farm in the night.
40. 200. ——— Anderson—family—removed.
41. 204. Capt. Turner Fenner—pioneer before 1800—one acre—once more used than the South Onondaga cemetery—now not used.
42. 208. Pine Ridge—reorganized—enlarged—the principal cemetery on the State Road in the south part of the town—greatly improved.
43. 210. ——— Carter—pioneer family—removed.
44. 210. Zabina Titus—pioneer—removed.
45. 211. Obadiah Nichols—pioneer—now owned and occupied by family in the third generation.
46. 215. Elihu Wells—pioneer—reserved in the farm deeds, but trespassed on up to the headmarks and monument.
47. 219. John Hitchings—pioneer—removed.
48. 220. Gideon Seely—pioneer before 1800—neighborhood—mostly removed.
49. —. Council House Green on Indian Reservation—about one acre—fenced—has some care.
50. —. Creekside, newer Indian cemetery—nicely fenced with planed pine and painted—tolerably cared for.

D. S. Sprague, Oct. 25, 1865, in an address at the dedication of Fabius Evergreen cemetery said: "It is thought that fifty places in our town have been devoted to this sacred purpose, there being one burial place to every square mile of its surface." If the same rate of burial grounds prevails throughout the county as in these two towns the number of burial places equals 812, the number of square miles.



### History of South Onondaga Cemetery

Some persons interested in cemeteries had read the proceedings during the past eight years of the association of American Cemetery Superintendents at which Burritt C. Chaffee of Oakwood has been a regular attendant. These meetings and their published reports suggested the formation of a New York State or County Cemetery associations. Early in 1895 an eight-page pamphlet of the South Onondaga cemetery was prepared and printed by W. W. Newman, trustee and secretary from 1879 to 1895, and at its close was this query:

Can we not have an Onondaga County Cemetery association, meeting annually or semi-annually in Syracuse or in villages where cemeteries can be examined and papers and addresses be heard?

This pamphlet came into the possession of the Syracuse Journal while publishing accounts of Revolutionary soldiers who settled upon the military tract, Onondaga county, and it printed this endorsement:

Mr. W. W. Newman, secretary of the South Onondaga Cemetery association, has had a pamphlet issued which is a model for every village cemetery association of the county. Historically it preserves valuable records; statistically it gives much and saves in condensed form the names of known owners of lots. It is also a catalogue of regulations and suggestions that is useful to save. In his postscript Secretary Newman puts forth a most worthy suggestion that can easily be made profitable. It is this: "Can we not have an Onondaga County Cemetery association, meeting annually or semi-annually in Syracuse or in villages where cemeteries can be examined and papers and addresses heard?" The suggestion is so patent to the need that it seems almost as if a gathering of the parties interested could be secured by correspondence. An association of this kind would do much toward preserving the pretty prospect that is seen in some village cemeteries, and giving the same beauty to others which are but reproaches to the villages which give their names to them.

The Syracuse Post sent a reporter to Oakwood to interview Superintendent Chaffee and printed the following endorsement:

The suggestion of W. W. Newman, secretary of the South Onondaga Cemetery association, that a county cemetery association be formed, is meeting with much encouragement. Burritt Chaffee, superintendent of Oakwood cemetery, has expressed himself as greatly in favor of such a plan. He believes that it will only be a question of a short time when such an association would be formed. He was of the opinion it would be helpful to all those interested in cemeteries and would greatly aid the superintendents of them in their work.

The Syracuse Standard, the Skaneateles Free Press, and other newspapers in Onondaga county endorsed the movement.





Next a proposed constitution was printed in the Journal and Standard.

Then a meeting was appointed for the afternoon of the second day of the State Fair at the Common Council room of the City Hall. At that time and place those present made the following

#### ORGANIZATION

Meeting called to order by W. W. Newman at 2 P. M., August 27th, 1895.

Hon. Jonathan Wyckoff of Onondaga was chosen chairman.

Henry Kinney of Otisco was elected secretary. The president and others spoke of the objects and needs of the proposed county cemetery association, read and amended the printed plan and then adopted article after article the printed constitution. The following resolutions read by W. W. Newman were also unanimously adopted:

*Resolved*, That the thanks of the association and the people it represents are extended to the press of the county for kindly assistance in cemetery improvement; and we ask for its inestimable co-operation in the future.

*Resolved*, That we ask the board of supervisors to vote authority and means to enlarge the county poor house cemetery or select a new site on the county farm; and to provide cheap headmarks with names and dates for each future grave

*Resolved*, That we request the Cornell Agricultural Experiment Station to publish one or more rural cemetery bulletins.

*Resolved*, That the recent change in the Skaneateles cemetery from not one record of a burial to over 2,300 now recorded, is an example worthy of all praise and is recommended to every cemetery.

*Resolved*, That we request the officials of Oakwood cemetery to keep the thirty volumes of European Cemetery and Art Literature, given by Andrew D. White, on reference shelves in the Central Library of Syracuse for public use.

*Resolved*, That we request all cemeteries and citizens to aid in removing from abandoned farm burying grounds to respectable cemeteries the remains and monumental records of Revolutionary soldiers and all other pioneer settlers of Onondaga county.

The association then elected the following officers:

George H. Wicks of Skaneateles president.

W. W. Newman of Onondaga secretary.

James Barnes of Syracuse treasurer.

E. W. Mundy of Syracuse librarian.

Burritt C. Chaffee, vice-president for Syracuse.

Hon. Jonathan Wyckoff, vice-president for Onondaga.

Henry Kinney, vice-president for Otisco.

N. O. Hoyt, vice-president for LaFayette.





Wm. Rice, vice-president for Elbridge.

C. W. Allis, vice-president for Skaneateles.

Legislative committee, Luke Ranney of Elbridge, Burritt C. Chaffee of Syracuse, L. S. Cleveland of Onondaga.

D. S. Sprague, vice-president for Fabius.

At the meeting in 1896 the same officers were re-elected, and Mrs. W. W. Teall read a paper on the preservation of the records of cemeteries. We print the following abstract:

“ Added to the records of families, we wish to make up complete and accurate histories of every town and village in the county, to collect and preserve all materials, now in existence, which will throw light upon the history of the towns and lives of the old inhabitants. The collection, preservation and transmission of these records, which will illustrate the history of the present, is equally necessary to the future historians. We want the annals of every town written. We want to find some means to awaken the interest of some leading scholars in every town and village. Let them know what we are doing in the Onondaga Historical association and how each and every one can help. We especially ask for:

“ First—A complete and accurate genealogy of every family in Onondaga county.

“ Second—Biographies illustrating the lives and characters of the inhabitants of this county.

“ Third—Complete records of each town and parish, records of marriages, births and deaths.

“ Fourth—Copies of inscriptions on tombstones and monuments.

“ Fifth—Abstract of wills and deeds that contain facts of interest.

“ Sixth—Copies of the originals of all records of the old Indian wars, the Revolutionary war, the war of 1812 and the civil war.

“ Seventh—We want a complete list of officers, soldiers and sailors; all who have served their country in any public capacity.

“ It is said that republics are ungrateful. What is everybody's business is nobody's business. Is there no man or woman in every town and hamlet of this great county, who will take upon themselves to make out a full record of all burials and inscriptions in their cemetery or send it to this association? I will be glad to arrange all such material. It would make a most



interesting and valuable chapter in the 'Social and Domestic History of Onondaga county.' "

At a subsequent meeting the following resolution was adopted as a tribute to a worthy vice-president:

"*Resolved*, That in the death of our Fabius vice-president, Duportal S. Sprague, Nov. 6, 1897, in his 74th year, his native town has lost one of its noblest christian citizens, the Fabius Evergreen cemetery its most efficient organizer and supporter for over thirty years, and our county organization a very intelligent, upright and public spirited friend.

"The great work of his life was connected with the Fabius Evergreen cemetery. He was one of the prime movers in the organization of this association back in the sixties, and has been connected with it ever since in the capacity of secretary of the board of trustees. After Jonathan E. Pettit's plans for the grounds were accepted, Mr. Sprague went ahead and conducted the field work and surveys. When the grounds were added to a few years ago, Mr. Sprague's plans for laying out the new grounds were accepted, and again he conducted the field work and survey. This was the last hard work of his life. There was nothing in his business or professional life that he took as much interest in as the improvement of the cemetery grounds."

The address delivered at the annual meeting of the association Jan. 8, 1896, by President George H. Wicks of Skaneateles was printed in the Skaneateles Free Press of Jan. 17. He speaks of visiting cemeteries at Owasco, Shepard Settlement, and Mottville, and speaks with pride of Lake View and St. Mary's cemeteries. He quotes from Benjamin Franklin, "I only need visit the graveyard of a community to know the character of the people," and he says:

"Wake up! you people of Onondaga county, who have in your community bleak, overgrown, unkempt fields where your dead are buried; cut down the weeds, lay out walks and drives, take away that old tumble-down fence with boards half gone and posts askew, grade the ground; straighten up the stones which are at all angles, do what you can to make the place attractive, and teach your children a lesson that they will not forget, and they in turn will keep your graves green and cared for."

Probably in consequence of the efficient labors of Mr. Wicks an admirable sermon was preached by a Skaneateles pastor and printed April 19, 1898, in the Skaneateles Free Press.



We quote as follows:

"No plot of ground in all the earth, no spot is quite so sacred as that where repose the bodies of those who have been nearest us in life. There our parents may lie, and others most dear, and there we, too; perhaps we have marked the very place where we shall be buried.

"What shall we say of those country grave-yards where the myrtle and the ivy run at will, where the slabs stand aslant, the mounds have fallen in, and the ground is a pasturage for cattle? Next to a ruined life a neglected grave is about the saddest sight. Ah! you cannot care much for the memory of father and mother if you allow their graves to suffer from neglect. Some day, go back to the old spot, pull up the weeds, trim the willows, cut the grass, straighten the slab, put a fence about the lot if the cemetery is exposed, and when you are through put flowers on the graves; and then, as long as you live, keep the place in neat condition and charge your children to do the same after you.

"Our forefathers in this country were not wise always in choosing burial places for their dead. It is likely to be the case in a new land. Whittier, in a plaintive poem, has alluded to the austere sentiments which our stern forefathers had on this matter:

"Our vales are sweet with fern and rose,  
Our hills are maple crowned;  
But not from these our fathers chose  
The village burying ground.  
The dreariest spot in all the land  
To Death they set apart;  
With scanty grace from Nature's hand  
And none from that of Art.

"There sheep, that graze the neighboring plain,  
Like white ghosts come and go;  
The farm horse drags his fetlock chain,  
The cow-bell tinkles slow.  
Unshaded smites the summer's sun,  
Unchecked the winter's blast;  
The school girl learns the place to shun  
With glances backward cast.

"They dared not plant the grave with flowers,  
Nor dress the funeral sod,  
Where, with a love as deep as ours,





They left their dead with God.  
 For thus our fathers testified—  
 That he might read who ran—  
 The emptiness of human pride,  
 The nothingness of man."

The following letter from the Hon. Andrew Dixon White expresses the views of this scholar and statesman.

THE CORNELL UNIVERSITY, }  
 ITHACA, N. Y. }  
 November 12th, 1895.

W. W. Newman, Esq., Secretary, etc., South Onondaga, N. Y.

MY DEAR MR. NEWMAN:—Absence from home and pressure of other matters here have prevented earlier attention to your interesting letter of November 2d.

The work in which you are engaged interests me much, and I regret that I cannot accept your kind invitation to deliver an address; but apart from the fact that I am too much occupied to prepare anything worth hearing, I have already an engagement at New Haven at the time you name.

I note your reference to "the copy of *The Builder*". My purpose in securing this and other works on monuments was to aid in introducing a simpler and better style of monument in our cemeteries than the hackneyed, commonplace objects, so familiar to us. I hope that in your library you will get some books treating on this subject, not giving engravings of costly, ornate, pretensions, or meretricious monuments, but of those which are simple and suitable.

I have always thought that the simple headstone, or block, or Iona Cross, say somewhat like those above General Leavenworth's grave, though they need not be so costly as his, or some of those which I placed in my own family lot at Oakwood, or, perhaps best of all, the simple coped tomb like that which I placed above the grave of Mr. Outwater at Oakwood, are most suitable. Some of the monstrosities in the way of monuments are appalling. I can point out one in a cemetery not a thousand miles from Syracuse, which is composed of a Roman base, Greek mouldings, Egyptian obelisk, Louis Quatorze shield, and a Gothic crest at the top; forming, I think, the most absurd jumble ever devised to commemorate the dead.

In the quiet church-yards of our mother country we find something much better, i. e., modest, tasteful, permanent, memorials



of the dead, and it was on this account that I placed *The Builder* and other books at Syracuse, where, on their pages, drawings of some of these memorials might be seen.

I enclose a contribution of \$5.00 and remain,

Very sincerely yours,

AND. D. WHITE.

Although we advertised for our annual meetings such speakers as Prof. L. H. Bailey of Cornell University and J. H. Shepard, superintendent of Riverside cemetery at Rochester, we were never able to gather more than ten to twenty persons. Finally we held no annual meeting, and the officers concluded best to abandon the organization and put the balance of our funds in the Trust and Deposit company, into this biography and funeral.

A celebrated New Englander said the biography of any one should begin centuries before birth, and many study up their genealogy, and try to preserve their ancestral history. But there is a large number who seemingly ignore their ancestry even down to their own parents.

To such it seems that the following dialogue in *Uncle Tom's Cabin* may picture their indifference and neglect.

#### **Dialogue between Miss Ophelia, Aunt Dinah and Topsy**

"How old are you, Topsy "

"Dunno, Missis," said the image, with a grin that showed all her teeth.

"Don't know how old you are? Didn't anybody ever tell you? Who was your mother?"

"Never had one," said the child, with another grin.

"Never had any mother? What do you mean? Where were you born?"

"Never was born!" persisted Topsy, with another grin, that looked so goblin-like, that, if Miss Ophelia had been at all nervous, she might have fancied that she had got hold of some sooty gnome from the land of Diablerie; but Miss Ophelia was not nervous, but plain and business-like, and she said, with some sternness:

"You mustn't answer me in that way, child; I'm not playing with you. Tell me where you were born, and who your father and mother were."

"Never was born," reiterated the creature, more emphatically; "never had no father nor mother, nor nothin'. I was raised



by speculator, with lots of others. Old Aunt Sue used to take care on us."

The child was evidently sincere; and Aunt Dinah, breaking into a short laugh, said:

"Laws, Missis, there's heaps of 'em. Speculators buys 'em up, cheap, when they's little, and gets 'em raised for market."

"How long have you lived with your master and mistress?"

"Dunno, Missis."

"Is it a year, or more, or less?"

"Dunno, Missis."

"Laws, Missis, those low negroes—they can't tell; they don't know what a year is; they don't know their own ages."

"Have you ever heard anything about God, Topsy?"

The child looked bewildered, but grinned as usual.

"Do you know who made you?"

"Nobody, as I knows on," said the child, with a short laugh.

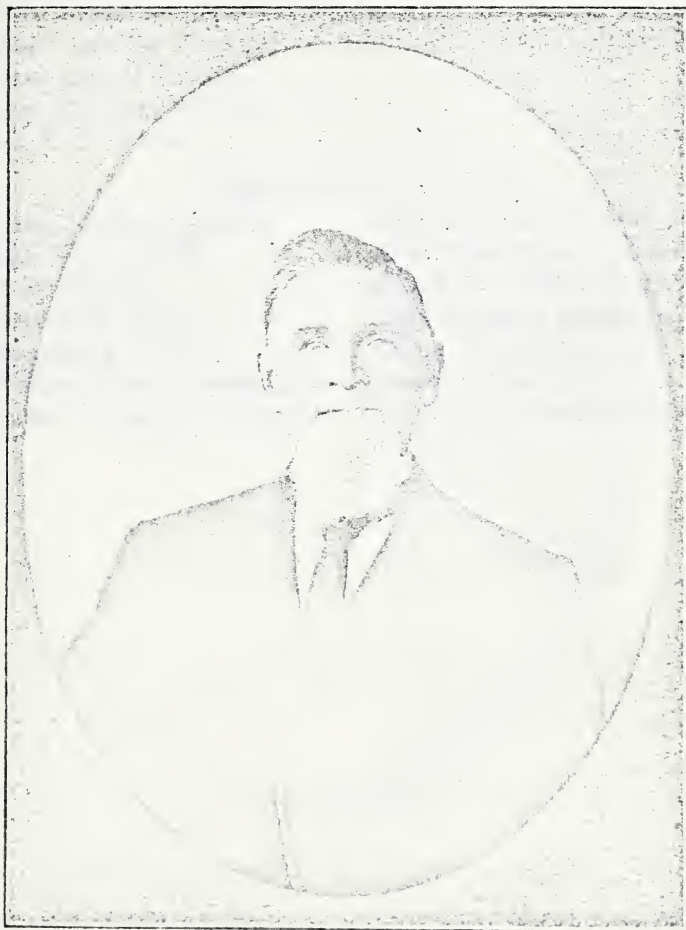
The idea appeared to amuse her considerably; for her eyes twinkled, and she added,—

"I spect I grow'd. Don't think nobody ever made me."

Are there any of Mrs. Harriet Beecher Stowe's Topsy-ites in the north? Let neglected graves and lots and burial grounds answer.



## Part IV—The Grange



B. F. HULBERT, FIRST MASTER OF SOUTH ONONDAGA GRANGE

SOUTH ONONDAGA GRANGE NO. 830--ORGANIZED MARCH, 3, 1897

### *Officers*

Benjamin Franklin Hulbert.....Master  
Maxwell Thompson Fowler, jr..... Overseer



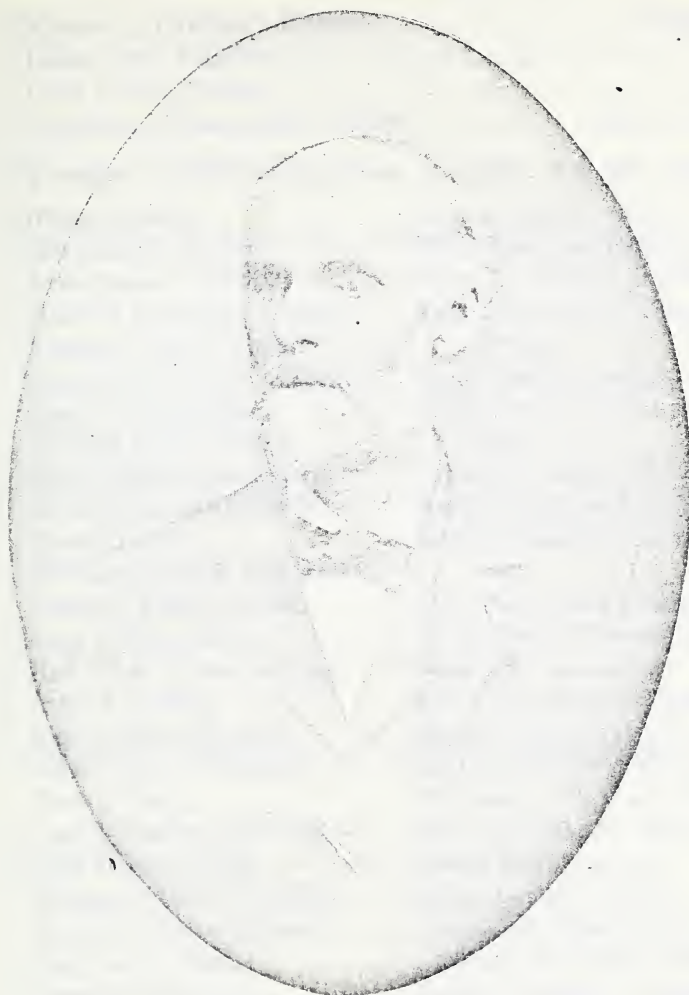


Almeron Bates Fenner.....	Lecturer
Emerson Earl Nichols.....	Steward
William Harrison Palmeter.....	Assistant Steward
Rev. Oliver D. Fisher.....	Chaplain
Dempster M. Pinckney .....	Treasurer
Lillie Josephine (Nichols) Fowler.....	Secretary
Daniel Bradley Pinckney. ....	Gate Keeper
Lilian Ruby Palmeter.....	Ceres
Mary Elizabeth Williams.....	Pomona
Mrs. O. D. Fisher .....	Lady A. Steward

## OTHER CHARTER MEMBERS

James Adelbert Hulbert,	Kittie Elizabeth (Fowler) Fenner,
Silas Cheney Field,	Ellen (Merriman) Hulbert,
Oliver Nichols.	Hester Ann (Wilcox) Nichols,
Corydon R. West,	Mary Newman Pinckney,
Hezekiah K. Fellows,	Emma Olney Nichols,
William Wilson Newman,	George Nichols, jr.,
Maxwell Thompson Fowler, sr.,	Alsina (Blanchard) Fellows.





OLIVER NICHOLS, MASTER OF GRANGE, 1904

## SOUTH ONONDAGA GRANGE OFFICERS, 1904

Oliver Nichols.....	Master
Hezekiah K. Fellows.....	Overscer
Adelaide (Chaffee) Ellis.....	Lecturer
John Wilson Parker.....	Steward
Silas Cheney Field .....	Assistant Steward
Rev. Chas. Milton Adams.....	Chaplain
Arthur Judson.....	Treasurer
Jessie L. (Nichols) Hoffmire.....	Secretary



Minnie A. (Nichols) Fellows.....	Gate Keeper
Lilian Ruby Palmeter.....	Ceres
Clara Louise Nichols.....	Pomona
Elizabeth (Woodworth) Fellows.....	Lady A. Steward

## MEMBERS OF SOUTH ONONDAGA GRANGE, No. 830, MAY, 1904

Oliver Nichols,	Emma (Olney) Nichols,
Hezekiah K. Fellows,	Ellen Merriam Hulbert,
Evin Lincoln Fellows,	Grace E. (Clark) Hitchings,
Maxwell Thompson Fowler,	Margaret Jane (Schoonmaker)
Emerson Earl Nichols,	Barlow,
Benjamin Franklin Hulbert,	Sarah Estelle (Bedell) Barlow,
Grant G. Hitchings,	Jessie Lovella (Nichols) Hoff-
Thomas Edgar Barlow,	mire,
Floyd Schoonmaker Barlow,	Frances (Amidon) Nichols,
Edward Harris Hoffmire,	Melissa E. (Kenyon) Palmeter,
Obed Nichols,	Kittie Elizabeth (Fowler) Fen-
William Harrison Palmeter,	ner,
Almeron Bates Fenner,	Dora May (Trew) Parker,
John Wilson Parker,	Stella Maria (Prutsman) Adams,
Rev. Chas. Milton Adams,	Jennie A. Judson,
Arthur Judson,	Flora (Browning) Fowler,
Gideon Moses Fowler,	Mary E. (Williams) Bowen,
Oliver Myron Nichols,	Mattie (Nichols) Mooney,
Victory Day,	Frances L. (McManus) Moseley,
Daniel Bradley Pinckney,	Flora (McManus) Kenyon,
Silas Cheney Field,	Grace Belle Cornish,
William Wilson Newman,	Clara Louise Nichols,
James Adelbert Hulbert,	Elizabeth (Woodworth) Case,
Corydon R. West,	Adelaide (Chaffee) Ellis,
George Nichols, jr.,	Lilian Anderson Hulbert,
Earl Henry Parker,	Lilian Ruby Palmeter,
William L. Bronson,	Sarah (Bailey) Fenner,
Paul F. Ramseyer,	Ethel Leona Adams,
Rev. Ernest W. Williams,	Cora Belle Nichols,
Hester Ann (Wilcox) Nichols,	Etta May Nichols,
Alsina (Blanchard) Fellows,	Alice Williams,
Minnie Adele (Nichols) Fellows,	Margaret H. (Birch) Ramseyer.
Lillie Josephine (Nichols) Fowler,	

Total 1904 members 62.

During the seven years only one member has withdrawn.





But we have lost three members by death, namely: Dempster M. Pinckney, Maxwell Thompson Fowler, sr., and George H. Ellis.

Totals—Charter members 27.

Totals—1904 members 62.

Total—Net increase to date 35.



GROUP FROM SOUTH ONONDAGA GRANGE, 1902

Front row (left to right), J. A. Hulbert, (W. W. Newman behind), Oliver Nichols, Max T. Fowler, B. F. Hulbert, H. K. Fellows.

Middle row, Mrs. Hoffmire, Mrs. F. S. Barlow, Lillian Palmeto, Mrs. J. W. Parker, Earl Parker, J. W. Parker, Rev. E. W. Williams, T. E. Barlow.

Back row, Mrs. Oliver Nichols, Mrs. Palmeto, Mrs. Ellis, Mrs. Fowler, E. H. Ellis, Mrs. E. E. Nichols, Mrs. E. W. Williams, Mrs. H. K. Fellows, Mrs. A. B. Fenner.

Between middle and back rows, are children, not members.



## Grand Army of the Republic

Roster of officers and members of E. A. Knapp Post, Grand  
Army of the Republic, No. 340.

Post Commander . . . . .	Oliver Nichols
Senior Vice-Commander.....	John R. Hulbert
Junior Vice-Commander....	Thomas H. Joyce
Adjutant.....	A. Fayette Amidon
Quartermaster.....	Nathan A. Jenks
Surgeon.....	Erastus Miller
Chaplain.....	Dr. William W. Munson
Officer of the Day.....	Albert L. Button
Officer of the Guard.....	Edgar O. Gilbert
Sergeant-Major.....	Joseph Crittenden
Quarter-Master Sergeant.....	Mortimer Wood

### *Members*

Lester Judson,	Orson Y. Hunt,
William G. Broad,	Augustus A. Holberton,
Thomas Nichols,	Samuel Williams,
Loren M. Norton,	Charles B. Cates.

### *Indians*

Thomas John,	Josiah Jacobs,
Joseph Green,	Samuel Isaacs,
Hewlet Jacobs,	Peter Elm.

### *Died*

William Wright,	John O'Brien,
Samuel Bakeman,	Myron Wilcox,
James Smyth,	Ezra W. Huntley,
William L. Fisk,	Jacob Skanadoah,
Henry F. Amidon,	Henry B. Morgan,
George W. Case,	George Herrick,
Dallas Bradley,	Charles Lyon,
Adam Lucas,	Henry Powless.



## Some Century Contrasts

*South Onondaga and Vicinity  
in the 19th Century*

*South Onondaga and Vicinity  
in the 20th Century*

Distilleries 1.....	None
Brickyards 1.....	None
Potasheries 1.....	None
Sawmills 4.....	2
Gristmills 3.....	3
Tanneries 1.....	None
Woolcarderies 2.....	None
Fulling mills 2.....	None
Wool cloth mills 1.....	None
Tailor shops 1.....	None
Stores 2.....	2
Harness makers 1.....	None
Wagon makers 2.....	Repairers 1
Hotels 1.....	1
Public and select schools 2.....	Public 1
Churches 2.....	1
Physicians 2.....	2
Cemeteries 7.....	1
Coffin makers 1.....	None
Cabinet makers 1.....	None
Shoemakers 2.....	Repairers 1
Undertakers 1.....	None
Truck gardeners, a few.....	Many
Teachers 15 cents a day.....	\$1 to \$2 a day
Hired girls \$1 a week.....	\$2 to \$3 a week ..
Hired men \$10 to \$13 a month.....	\$10 to \$25 a month
Clergyman in 1857 \$375 a year.....	1904 \$700 a year

Hand's "From a Forest to a City" says good pine lumber could be purchased at the sawmill in Syracuse in 1825 for \$3 to \$4 a thousand, and hemlock at \$2 to \$3 and trade was not active at these prices. About that date whiskey at Cazenovia, Syracuse, and South Onondaga was only 25 cents a gallon, and at many business places a barrel was kept free with a virtual invitation to help yourself.

Seventy-five to one hundred years ago labor was cheaper or money dearer than now. Probably both.

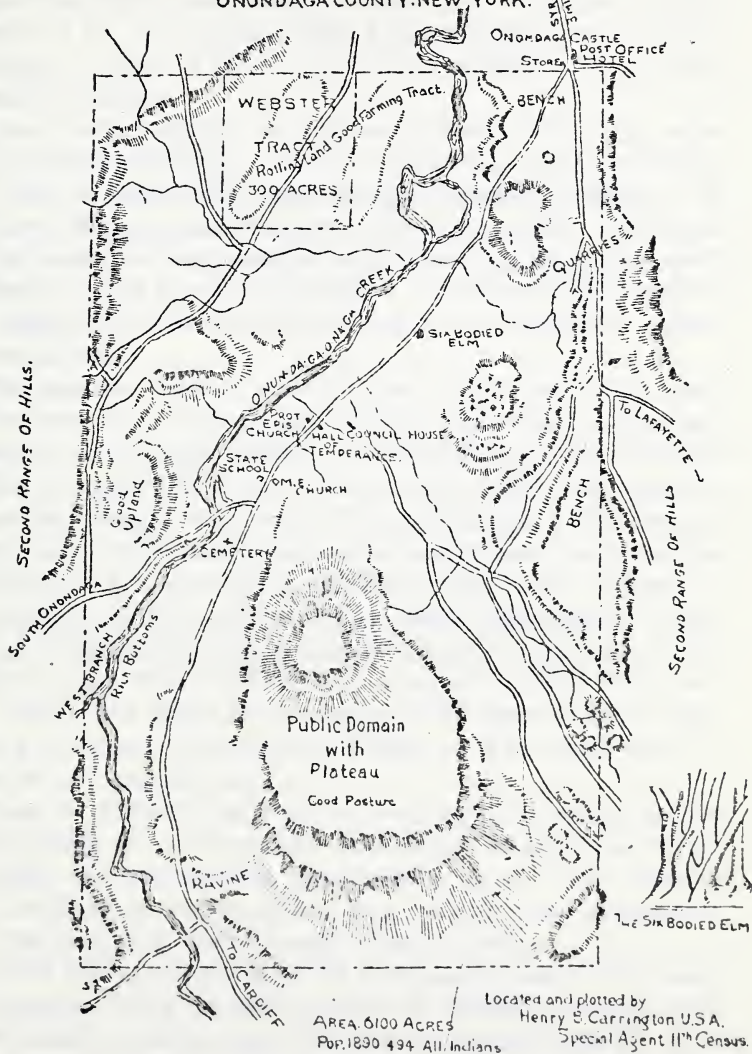
Little village manufacturies have died away—killed by larger and cheaper establishments. Water gravitation power has succumbed to coal, steam and electricity, "the big fish have gradually eaten the lesser ones," brains and machinery have triumphed over muscle and old fashioned handiwork.



## ONONDAGA RESERVATION

1890.

ONONDAGA COUNTY: NEW YORK.



(From Smith's Pioneer Times in the Onondaga Country)





### The Iroquois Language

About the year 1844, when I was studying Latin and Greek, it occurred to me that I could find pleasure and intellectual profit in investigating an American living language.

So I enlisted a bright Indian friend, Hawley Hill, as my assistant, with Brandt's Indian Bible. As I was well posted on phonetics I had him slowly, verse by verse, read in Indian the first chapter of St. John's gospel while I phonetically wrote the same according to Noah Webster's diacritical marking of vowels and consonant sounds.

I also dwelt carefully on our town, county, and creek name and its Indian meaning. "Own" meant hill, and its repetition hill, hill, or many hills, and dah-gay between or among. So Own-own-dah-gay means between or among the hills. In adopting the name we mispronounce every vowel sound, giving short o, short u, broad a and lastly italian *a*. How much more musical and Indian-like is Own-own-dah-gay than our Anglicised current pronunciation.

The Iroquois alphabet has 13 letters, and 7 vowel and 13 consonant sounds, or just about half the letters and elementary sounds in our spoken English. In that first St. John chapter Italian *a* is used 731 times or 35 per cent, long *a* 575 times or 27 per cent, long *o* 461 times or 22 per cent, long *e* 310 times or 15 per cent, while three other vowels sounds make only one per cent in all. N is the leading consonant sound used 531 times or 18 per cent, ng 462 times or 16 per cent, t 318 times or 11 per cent, k 274 times or 9 per cent, l 267 times or 9 per cent, w 244 times or 8 per cent, s 217 times or 7 per cent, h 214 times or 7 per cent, y 185 times or 6 per cent, d 84 times or 3 per cent, hard g 56 times or 2 per cent, j 47 times or 2 per cent, and z 14 times or  $\frac{1}{2}$  of one per cent.

It can be noticed that there is no broad *a*, as we have in the third syllable of our Anglicised Onondaga. It may also be noticed that the Iroquois have no labial *b*, *p*, or *m*. If one watches the Onondagans when they talk or sing in their own language he sees that they close their lips only when they stop.

In said Indian chapter are 2099 vowel sounds and 2913 consonant sounds, while the same chapter in English has only 1300 vowel sounds, mostly short, and 2046 consonant sounds. N is the leading consonant sound in both languages. Long *o* is used only 40 times in English and more than eleven times as often in



Indian. K, g hard, and ng are used only 50, 35 and 28 times in English, but are used 274, 50 and 462 times in Indian. Hence their language though more guttural is much more vowel-ish and musical than English. Recall, if possible, the Indian pronunciation of Onondaga, Oriskany, Oneida, Chenango, Chittenango, Otego, Owego, Otsego, Oswego, Otisco, Ontario, Ohio, Chicago, Iowa, Colorado, Omaha, etc.

### A Post-Mortem Biography

#### THE STORY OF A LITTLE GIRL WHO WAS IN THE REVOLUTION-ARY WAR, AS TOLD BY HERSELF

*Dear children of South Onondaga:*

As you are studying history and celebrating your town centennial, I want to tell my story to all the little girls in South Onondaga. I was born in 1773; so when the Liberty Bell in Philadelphia rang out the first 4th of July I was only in my fourth year.

We lived on a farm in Cherry Valley, N. Y., and like nearly all children then I was very much afraid of Indians. Before I was seven years old the tories under Butler and the Indians under the Mohawk chief, Brant, fell like lightning upon Cherry Valley and Southern New York, and Northeastern Pennsylvania.

My brother and I ran from my house and hid in a hollow log almost covered with brush, upon which the Indians soon stood and war whooped; but we lay still and they did not then find us. The next morning we were hungry and went to the house.

Every thing was in confusion,—flour and other things on the floor.

Soon the Indians found us and with the other prisoners we began our long march in the woods.

On the 2nd and 3rd days I was very tired, and one woman who could not keep up had her head cut open by a little ax called a tomahawk; and we prisoners were all marched around the woman lying dead in her blood and told if we could not keep up we would be served in the same way as this poor woman.

It seemed to me I never felt tired after I saw that awful sight.

The Indians hurried us on to Niagara, Detroit and finally to Montreal. My father and brothers were among the prisoners.

Neither the tories nor Indians treated us very badly. I don't know why this was so unless it was that my father's Irish wit made lots of fun, or whether he was enough of a politician to



keep one leg on each side of the fence in this bloody quarrel-between the tories and whigs of the Revolution. But the Indians at last decided that my father should run the gauntlet and probably be killed.

But the soldiers with their muskets and bayonets kept the Indians beyond the reach of Indian war clubs and saved his life.

Then the whole family went to work in Montreal at tailoring and bought one after another of the family free. When the war closed I was ten years old.

Now, dear children, if you are enough interested in my story to want to know what became of me afterward I will briefly tell you.

I was married to Ezekiel Newman, and had sons and daughters. My husband and I both lived to our 92d year and we lie side by side in the cemetery in South Onondaga.

MARY (WILSON) NEWMAN.

### **Ephraim Webster, the Great Onondaga Pioneer**

Carroll E. Smith, LL.D., says that Ephraim Webster "was related to those great New Englanders, Daniel and Noah Webster." I have long believed that statement to be true. I have seen and heard Daniel Webster and very well knew the white and the Indian children of Ephraim Webster. Ephraim showed the genius of "the Godlike Daniel". Ephraim's white and Indian children had the dome-like head and eyes of their imperial relative.

When Ephraim and his squaw wife lived on the Webster 300 acre tract and white settlers became numerous, he wished to marry a Miss Danks. But the Indian wife and her aboriginal friends objected. It was finally agreed that while she kept sober, refraining entirely from "fire water", she should remain with Webster at his home. This pledge she kept for a long time. But finally by artifice and temptation she was made drunk. When she recovered she drew her blanket over her head, left the Webster house, and never returned.

### **Family Names on the Onondaga Reservation**

Andrews,	Gibson,	Neddy,
Bigbear,	George,	Nickolas,
Billings,	Green,	Ninham,
Bigknife,	Griffin,	Nolin,
Brown,	Hill,	Obediah,





Beaver,	Homer,	Printup,
Beckman,	Honyoust,	Pierce,
Blackchief,	Isaacs,	Powless,
Bucktooth,	Jones,	Patterson,
Carpenter,	Johnson,	Reuben,
Cornelius,	Jackson,	Scanandoah,
Crouse,	Jacobs,	Smith,
Cusick,	Key,	Stout,
Cook,	Kennedy,	Thomas,
Crow,	Logan,	Thompson,
Edwards,	LaForte,	Van Every,
Elm,	Lyon,	Webster,
Frost,	Loft,	Williams,
Farmer,	Lazar,	Wheelock,
Fish,	Martin,	Waterman,
Gordon,	Moses,	White.

Total family names 63.

Of these 63 family names, some of them belonging to several families, gathered from all the tribes or nations in New York and Canada now living here, a few are Dutch, a few are French, a few are Indian, translated into equivalent English; but the great majority are English.

This one fact shows even among the Onondaga aboriginals the controlling influence of the English language and of English settlers. Some are even now giving first names to a child, the same name as some teacher, preacher, neighbor, or friend whom they fancy or like, for examples Newman LaFort, Pinckney Johnson, Cora Belle Nichols Martin, etc.

### The State Reservation School

For nearly half a century New York state had maintained one teacher in a small building on the M. E. church missionary land, which was removed in 1885.

On June 26, 1886, Hon. Andrew S. Draper, then Superintendent of the Department of Public Instruction appointed me "Superintendent of Indian Schools on the Onondaga Reservation", with instructions to procure a school site and build a schoolhouse with a state appropriation of \$700. After weeks of fruitless conference with the chiefs "I gave up effort in that line, and bought of Wm. Hill and Avis, his wife, for \$25 their "possessory title" to an acre of land, and on that acre built a 24 by 30 foot schoolhouse with a 12 by 12 foot wing entrance.



At that time, besides the state school, the Episcopalians had a school in their mission church and the chiefs had a school. To put these three schools into one I hired the Episcopal-missionary half a day and the chiefs' teacher the other half,—each at \$4.00 a week. In 1894 State Superintendent James F. Crooker visited the school and found one of the two teachers teaching in the 12 by 12 foot entrance. He recommended and secured a \$1,200 appropriation for a 28 by 32 foot addition, which was furnished with single seats and desks. But soon both rooms were too small and an 18 by 22 foot addition was made for a recitation room. A stairway to the attic has since been made, the attic finished in rooms for teachers, and a 12 by 12 foot cellar dug and walled. An additional three-fourths of an acre gives a large play-ground for the pupils. Swings, base and foot-ball grounds, croquet grounds, shade trees, running water furnished by the Solvay company with a grass lawn, now make this one of the best school lots in Onondaga county.

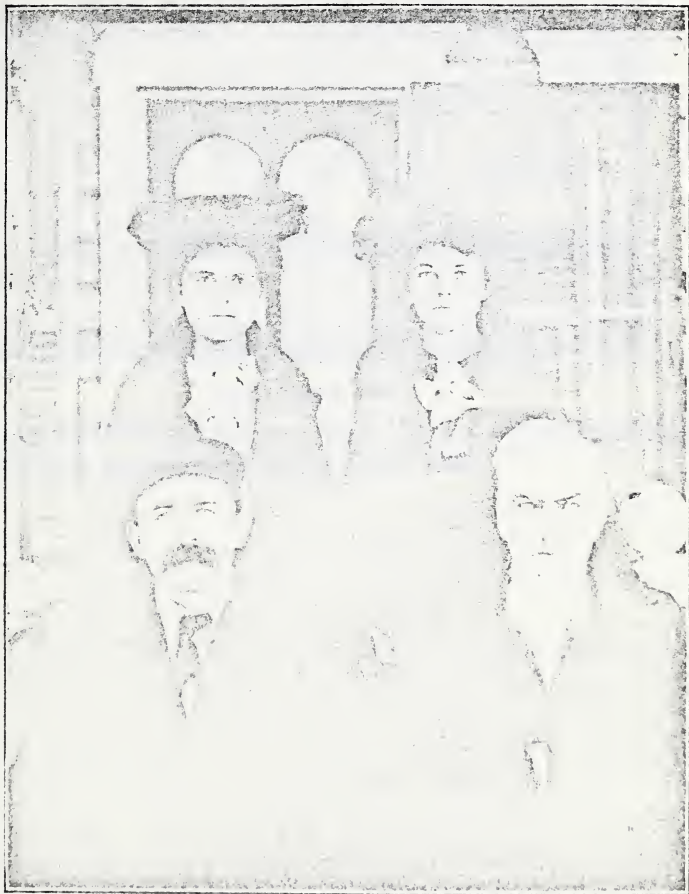


INDIAN SCHOOL BUILDINGS, 1904

But with all these expenditures of about \$3,000 the school was as irregular as the weather till the Legislature and Governor in 1901 enacted a law "for the compulsory education of Indian children on the Onondaga Reservation." With its firm but kind



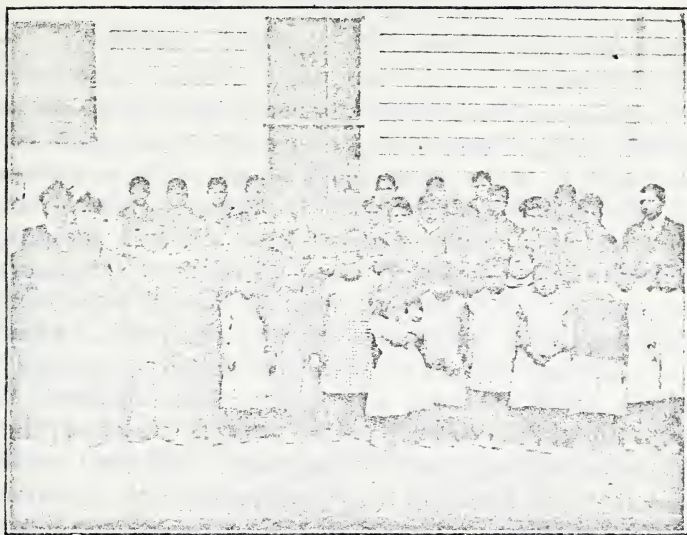
enforcement we can depend generally on 60 to 70 pupils daily, keep three teachers busily employed and make a school impression on every Reservation child. A piano and half a dozen checker boards are furnished. The annual expense to the state is about \$1,200.



LILIAN N. FOWLER, CORA BELLE NICHOLS, TEACHERS; ALMERON B. FENNER, PRINCIPAL;  
W. W. NEWMAN, SUP'T

The pictures show the present Superintendent, three teachers, the school buildings and about 60 pupils present when the photo was taken. A census of the pupils shows that only 58 per cent are Onondagas while 42 per cent or nearly half belong to other





INDIAN SCHOOL, 1904

tribes. Of the 100 mail boxes on R. F. D. No. 5 from Syracuse, about 20 are on one highway on the Reservation.





## Part VI—Biographical Sketches

WILSON NEWMAN (For portrait see page 5)

As Rev. Charles T. Moss was the last "preacher in charge" on the Cardiff circuit, which included South Onondaga, Cedarvale and Maple Grove, we may date the change of these places to two stations in 1857. As the Biographical notice of Wilson Newman was written at Cardiff, Feb. 26, 1857, by Rev. Charles T. Moss, probably Cardiff's last "circuit rider" and first "station preacher", in which he says "Brother Newman experienced religion some 39 years ago, soon after which he was appointed class-leader", there was probably a Methodist class here about 1818. This date is further confirmed by Clayton and Mason's History of Onondaga county, which says page 274 Phebe Bradley "In 1818 became a member of the Methodist Episcopal church in South Onondaga", and page 227 says the Methodist Episcopal church of South Onondaga "was organized about the year 1818, and is now the only one in the place." Again page 280 the same history says, "The Methodist Episcopal church of South Onondaga was organized about the year 1816," a difference of only two years, given probably from memory by two living members in 1878 of this church organization.

But the church needed no legal incorporation till 1834 when it desired to hold real estate and build a church edifice.

Wilson Newman died at South Onondaga, on Sabbath morning, Feb. 22d, 1857, in the 63d year of his age.

Brother Newman experienced religion some 39 years since, at a camp meeting held near the dividing line of the towns of Fabius and Truxton, and joined the M. E. church; soon after which he was appointed class-leader, and with but little intermission, retained that position up to the time of his death. His sickness was short, but he was always ready. Brother Newman was no ordinary man. He was one of those choice spirits who are suffered, occasionally to appear among us, and who, by the unwonted excellence of their christian character, challenge the admiration and respect of all, both saint and sinner. He was the most active and efficient leader we have ever known, no part of his work being left uncared for. Was the church rejoicing, he rejoiced with them; was it languishing, it drew forth all the tremendous energy of his character, and he would plead with, and exhort his brethren with a force of eloquence and power that was



a most overwhelming. It was our privilege to hear him once, when thus he was cheering on the host of the Lord; thank God for the opportunity, it affords us pleasing and blessed memories to-day—we shall never forget it while life lasts. Brother Newman was a safe man, discreet, judicious, and prudent; he was eminently useful as a counsellor to his brethren in the class, and to the ministers who have labored on the circuit, many of whom doubtless will mourn with us the loss of our departed brother. For many years, the society at South Onondaga have rested almost entirely on Brother Newman, not because they wished to burden him, but because of his pre-eminent qualifications for any and all positions among them; and now that he is gone, strong men sigh and weep over his departure, and mournfully ask, who shall fill his place?

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REV. EBENEZER LANSING NEWMAN, D.D.

(For portrait see page 12)

The following obituary is from the Rochester "First Church Signet"

Dr. Newman was born at South Onondaga, N. Y., March 28, 1825; educated at public and select schools, Onondaga Academy, Albany Academy and Union College. He was converted at the early age of ten years. He was licensed to preach and received on trial in the Oneida conference in 1852. He was admitted to full membership in that body in 1854 and transferred to the Genesee Conference in 1856. Almost his entire ministerial life has been spent within the boundaries of the present Genesee conference. His first church was Morrisville, N. Y., and the list of subsequent appointments is a long one. Among the more prominent churches served by Dr. Newman were those at Castile and Perry, N. Y.; Riverside, Buffalo; First Church, Olean; and North Avenue, of this city. Dr. Newman was for three years presiding elder of the Genesee District, from 1872 to 1874. Soon after leaving the pastorate at North Avenue, he ceased the active work of the pastorate, and has since been a continuous resident of Rochester. He was a member of the Quarterly conference of the First church, was constant in his attendance, and has frequently preached in this and many other pulpits. The appreciative tribute of the Official Board well expresses the esteem in which he was held by all our people.

Dr. Newman was well prepared for his life work. He was a



member, and received his doctor's degree from the Nebraska Wesleyan University. His character had always been above the slightest breath of reproach. He was courteous and fraternal in his bearing and had always enjoyed the respect and confidence of a large circle of friends. He will be sincerely missed by his ministerial brethren and by the city Methodism, at whose gatherings he has been a conspicuous and honored member.

From the church the body was lovingly borne to Mount Hope, and laid at rest in the mausoleum built by Mrs. Ripley the twin sister of Dr. Newman's deceased wife.

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### OLMSTED QUICK

As the compiler of this booklet was for many years an intimate acquaintance of Olmsted Quick and his family, and one of the executors of his will, he ventures to give some pen pictures of his life. Born in the city of New York on one of its most celebrated streets, he had nothing but a good head, an honest heart, good health and a shoemaker's trade to begin life with. Lured by the constant hurrahing about the Great Wonder of the times—the Erie Canal—he rode on this waterway to the village of Syracuse. M. C. Hand's "From a Forest to a City", page 32, says: "From the Syracuse House fifth, a small wooden building standing on the corner lot, which was rented to a Mr. Quick in 1829 for a shoeshop at the extravagant rent of six shillings per week." This was the northeast corner of now Vanderbilt Square. Mr. Quick moved from Syracuse to South Onondaga and bought a house on credit which a rich farmer said the poor shoemaker never could pay for. When Olmsted heard that prophecy he replied, "I will yet be able to buy that farmer out", which optimism proved true. The poor shoemaker became farmer, hotel-keeper, merchant, mortgage holder and government bond holder. Like such men as E. A. Powell, A. C. Chase, and Napoleon he had the power of cool but rapid judgment, quick decision and energetic action.

In 1870 I was appointed administrator of the estate of one of our ablest, most influential and successful citizens and in one year about \$20,000 passed through my hands. But the decedent left almost no papers or records and his wife knew but very little of his complicated business affairs. At my request Mr. Quick showed me his mortgage against the deceased on which no \$500 payment due the year previous was recorded. I had satisfied







OLMSTED QUICK

myself that about \$1,000 had been lost the estate for want of records and receipts. Would the money-loving, money-making Quick take \$500 more? To the honor and credit of Mr. Quick he nobly said, "I believe that \$500 was paid and I do not want it paid twice; go to the Trust and Deposit Co. and see if Mr. ——— gave me a \$500 check." There I found the check which made the payment plain. Jesus Christ knew frail human nature when he taught his disciples to pray, "Lead us not into temptation." But Olmsted Quick had that sense of commercial honor and justice that said "I do not want a debt paid twice." The once poor shoemaker finally moved to Syracuse and died there, having made in his lifetime about \$50,000. His son George B. Quick, a still more noble, more Christian man, a pillar in the Brown Memorial church, and I as executors, settled the estate.



A son and daughter of George B. Quick and his lovely wife have recently graduated with honor from the Syracuse University. Therefore much as I admire some traits in Olmsted Quick's history I believe there has been a great improvement in the second and third generations.

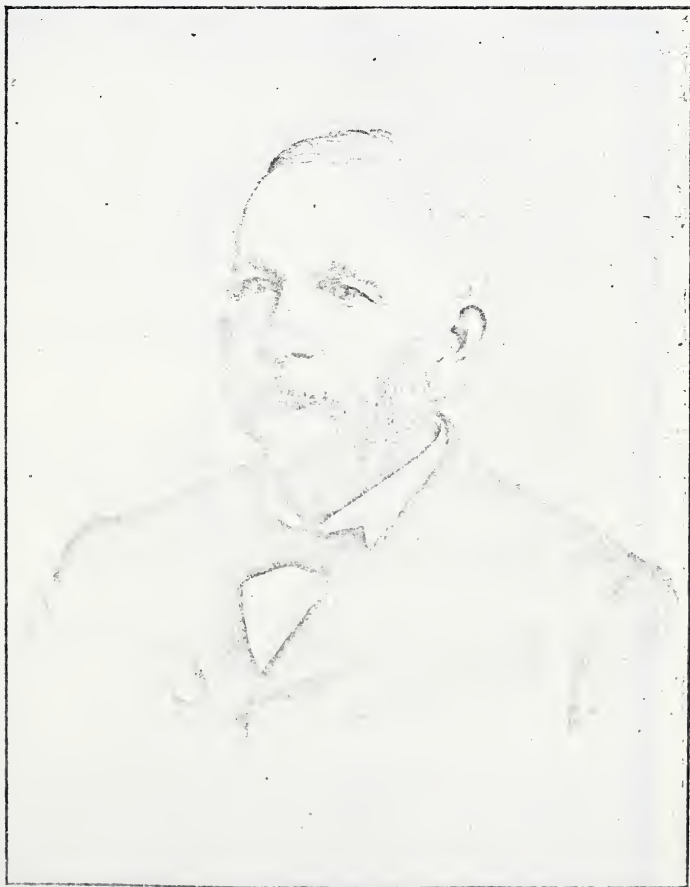
Olmsted Quick and George B. Quick have lots and good granite monuments in the South Onondaga cemetery.

W. W. NEWMAN.

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GILBERT PINCKNEY

Gilbert Pinckney was born in Connecticut in 1780, married Margaret Field of Rhode Island, and moved to Onondaga county



DANIEL BRADLEY PINCKNEY



where he died. He had two children, Alpheus and Electa. The son died at sea. The daughter married Abraham H. Bradley and they had three sons, Alpheus, Daniel Bradley, and Gilbert. By an act of the legislature the sons' names were changed from Bradley to Pinckney.

Daniel Bradley Pinckney has been State Agent for the Onondaga Indians for 9 years.

Held office continuously in the M. E. church here for 30 years.

He married Mary Lois Newman. Both are devoted workers in every good cause in our community.

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DAVID CHAFFEE

David Chaffee, father of Ralph Chaffee, was born in Alford,



RALPH CHAFFEE



Conn., July 25, 1772. He came to Onondaga in 1799 and worked for Col. Comfort Tyler in haying and harvesting. Returning to Connecticut he taught school one winter, and in the spring came back and selected Lot No. 208 in the town of Onondaga, which he purchased of the state upon an article of agreement at \$2.00 per acre, paying interest thereon at six per cent, for a term of years. Nov. 27, 1800 he married Eunice Chapman, daughter of Joseph Chapman, of Manlius, and lived on the place above referred to till his death, Sept. 18, 1847. They raised a family of eight sons and three daughters, viz.: Louisa, Ralph, David, Abner, Comfort T., Guy, George, William H., Eunice, Joshua and Polly. George of Belvidere, Illinois, is the only survivor.

About half a mile east of the old homestead a little rural hamlet sprung up through the manufacture of grain cradles.—Ralph Chaffee being the inventor of the first grape vine cradle used—which gave it the name of Cradleville—now called Joshua—so-called in honor of Joshua Chaffee the youngest son of the above family for his efforts in laying out the present Hogsback road. Daniel Chaffee, brother of David, sr., settled on the lot north of Lot 208 in 1800. This memorial tribute to the memory of the Chaffee family was furnished to the compiler of this booklet by Mrs. Adelaide Chaffee Ellis—daughter of Ralph Chaffee. One-half of the brothers write their name with one “f” in the family name, and the others with two “f’s”.

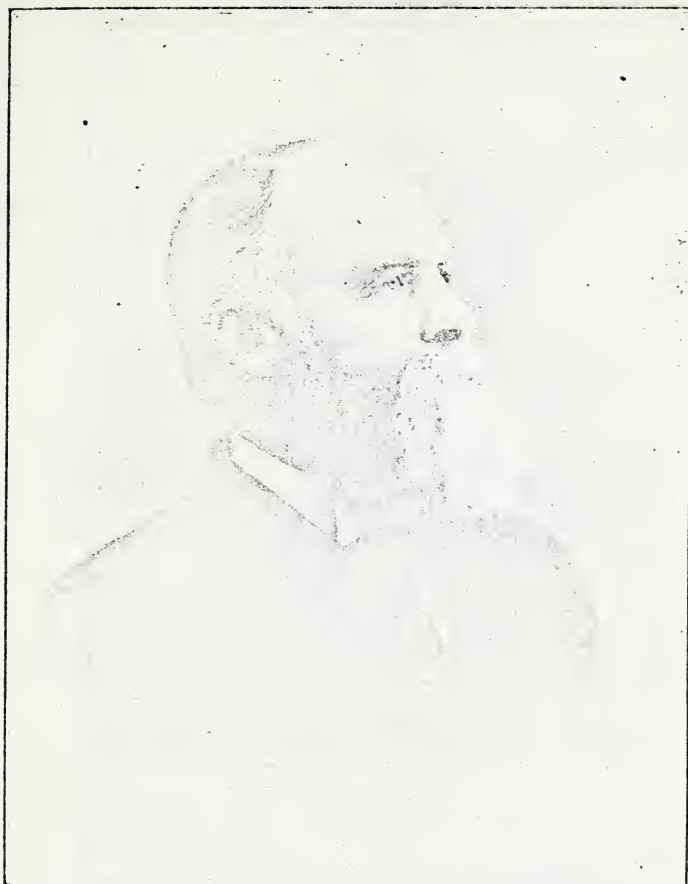
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#### THE SEELY FAMILY

The first named and most noted of the six named settlers before 1800 was the revolutionary soldier, surveyor, farmer and for a very brief period Justice of the Peace by appointment by one of New York’s governors. A neighbor came for papers against another neighbor. The Justice disliked to issue any papers against his neighbor and tried several days to settle the quarrel but failed. So in disgust he sent the governor his resignation. But he was always as a matter of respect called “Squire Seely”. He built the best house in his section,—one of those two story parallelograms so fashionable for hotels and rich farmers in the pioneer days of the 19th century. The house is now occupied by Grant G. Hitchings. Seely blood remains in our vicinity, in Syracuse, Rochester, Michigan, etc., and Prof. Henry M. Seely has been an eminent scientist and college instructor in Vermont.







PROF. HENRY MARTIN SEELY, UNIVERSITY OF VERMONT

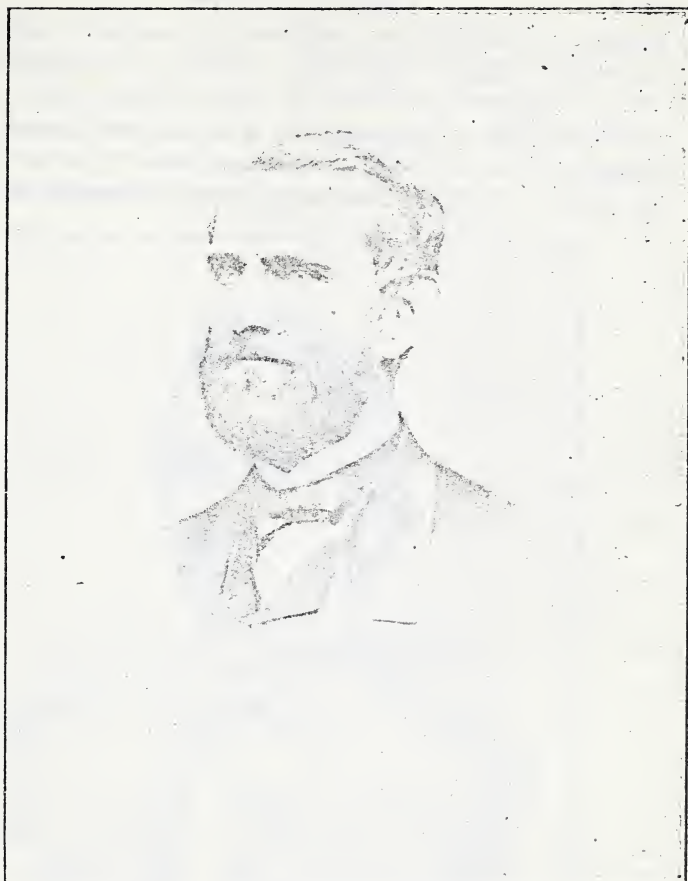
In 1804 Gideon Seely was one of the six trustees of the "Washington Religious Society of Otisco, N. Y." How natural it was that after Washington's death in 1799 babies like Washington Irving and almost everything else should be named after the "Father of his Country".

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#### THE SPARKS FAMILY

Of the six pioneers mentioned by Clark's Onondaga at Onondaga South Hollow and vicinity, soon named South Onondaga, coming there before 1800, one was Phineas Sparks, who May 9, 1803, was one of the eleven members of the Congregational church of Otisco five miles away. Adjoining his farm lived Jared





PROF. HIRAM CLARK SPARKS

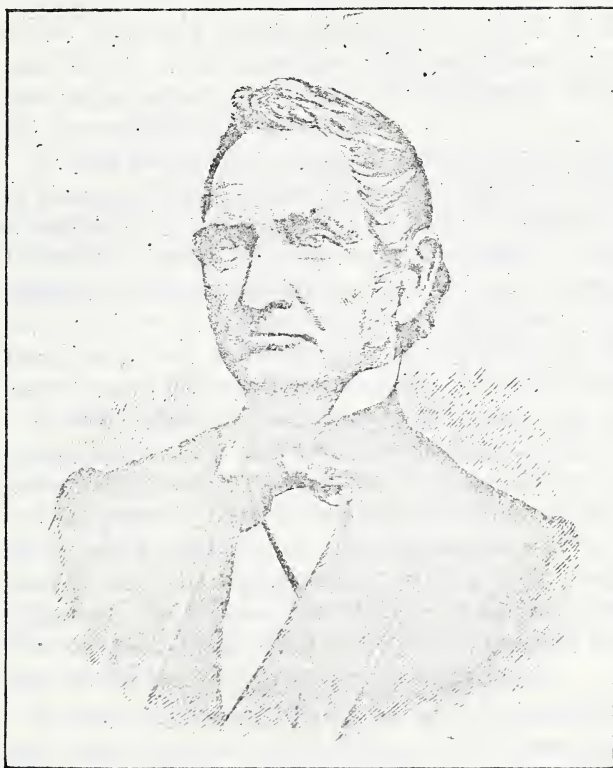
Sparks. "They were relatives of Jared Sparks, the New England historian of national fame." Phineas was a strict Puritan religionist and a money-maker also, lending more money than any other man living in his section, and his blood through his daughters and their descendants continues in the families of Moseley, Everingham, Nichols, Fellows and Hoffmire.

Jared had sons and daughters bookishly inclined,—the most conspicuous of whom was Hiram Clark Sparks, six feet four inches in height, who became a successful teacher of French, author of French text-books and charts, a polylingual journal, and piloted party after party across the Atlantic and through Europe as their linguistic and financial assistant. His photo is here given.



## ABNER CHAPMAN

Hon. Abner Chapman was born Sept. 30, 1798, in the town of Ashford, Windham Co., Conn. His father's family moved in February, 1799, into the town of Marcellus, Onondaga Co., N. Y., and thence into the town of Onondaga, in 1803, where he spent the seventy remaining years of his life. At the age of eighteen he commenced teaching school; taught six winters in



HON. ABNER CHAPMAN

succession in South Onondaga—ten winters in all. At the age of twenty-three he married Eliza Merriek, with whom he lived forty-nine years, having several children, but they all died at an early age. On the first day of January, 1873, he married Miss Mary Everingham, of South Onondaga, who survives him.

During his long life he was repeatedly honored by minor but important official positions. He was at an early age elected inspector, and then commissioner, of common schools. In 1826





he was commissioned by Gov. Throop captain of a company of riflemen, and served in that important position several years. In 1828 he was elected justice of the peace, which responsible office he held about thirty years in various terms, and was acting in that capacity at the time of his death. He was twice elected supervisor of the town of Onondaga, and once elected and once appointed associate justice of the county court.

In the fall of 1860 he was elected a member of the legislature of the state, and served through the session of 1861 with eminent fidelity to the interests of his constituents, and with devotion to the welfare and honor of the country, then confronting the grave problem of rebellion.

In 1824 and 1828 he voted for John Quincy Adams; after that he became a National Republican; was then for twenty-five years a member of the Whig party; in 1856 he helped to organize the Republican party, and was ever afterwards a zealous working member of that organization. Brought up in a community where the daily use of whisky was almost universal, he freely used it from his father's distillery; but the agitation of the temperance cause turned his thoughts and habits in a better direction.

In 1836, when he was thirty-eight years old, he joined the temperance society at South Onondaga, which has been continuously in existence from that day to this. He was an active, zealous temperance man during the remainder of his life. He was many years president of the temperance society already mentioned, and was vice-president of the New York Temperance Alliance. To his zeal and labors is mainly attributable the fact that no intoxicating drinks were even attempted to be sold in this part of the town of Onondaga while he lived.

In his religious sentiments he was a Universalist, and for several years attended the services of that denomination in localities remote from his home where they were held. Laterly he had been a regular attendant and supporter of the only remaining religious organization in South Onondaga,—the Methodist Episcopal church. As justice he discountenanced litigation; was frequently a visitor at the bedside of the sick and the homes of the needy. He gave much of his time and labor to beautify the village and cemetery, and was zealous and efficient in every good word and work.

Like the long, glorious summer day on which he died, June 18, 1873, we have in Abner Chapman's life a bright and benefi-



cent example of honorable usefulness, whose memory is blessed and glorious.

Mr. Chapman left in his will a number of bequests to worthy objects, including a sum for the formation of a temperance library in South Onondaga, and donations to the National Temperance Publication Society, the St. Lawrence University at Canton, N. Y., and \$500 for beautifying the village cemetery in South Onondaga.

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#### MR. AND MRS. ELIAS B. BRADLEY

Elias B. Bradley was born in Connecticut, Dec. 11, 1791. While a farmer-boy he worked by the month in the summer, and chopped wood by the cord in winter. When about twenty-five years old he bought a peddler's covered wagon and a horse, and travelled south, spending several years in the State of Georgia selling goods, always sleeping in his covered four-wheel house. Thus securing a competency, he purchased a one hundred acre farm in the town of Onondaga, where he married Phœbe Holmes, May 18, 1831, and died without issue, Feb. 8, 1858, respected by all as a thrifty, upright citizen.

His wife was born August 28, 1795, about one mile west of Saratoga Springs, N. Y., from whence she often visited the then three springs called High Rock, Flat Rock, and the Congress. Her mother bleached the home-made linen cloth for the bedsheets of the first boarding-house at the Springs, in 1802.

In 1811, Mrs. Bradley moved with her widowed mother and three brothers to Aurora, Erie county, in the Holland Purchase; but the burning of Buffalo, fifteen miles away, in the winter of 1813, by the British and Indians, so frightened them that the family fled the same day towards the interior of the State. In 1818 she became a member of the Methodist Episcopal church in South Onondaga, in which she has been a zealous and conscientious worker over sixty years. A remarkable sweetness of character, good business judgment and habits, a conscientious desire to live the Christian life she professed, great liberality to the poor, the unfortunate, the deserving, and to the church, have made her pet name, "Aunt Phœbe", a synonym of benevolence, and of every saintly virtue. She gave, unaided, to the church their parsonage, and also liberally to the Syracuse university, so that only the smaller moiety of her estate remains for her own support. Her long life has been an ornament to the church, and a benefaction to society.



## ALEXANDER DWELLE ELLIS

Alexander Dwelle Ellis, son of Albert and Jane Wells Ellis, was born upon the Ellis homestead near South Onondaga in the year 1835. The paternal grand father, Major Levi Ellis, a native of Hebron, Conn., married Silance Lawrence, Pittsfield, Mass.,



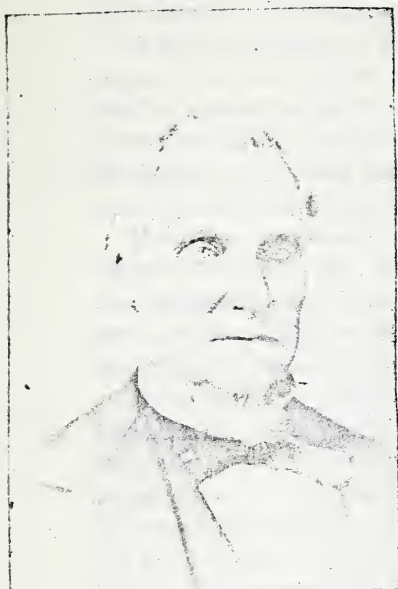
SILANCE ELLIS

and he journeyed with her and two small children, Josiah L. and Alonzo, in an ox cart into the wilderness of New York in the year 1805, locating upon the small clearing that he had previously made and upon which he had built a log cabin. This farm site has since then been known as the Deacon Levi Ellis home-





## MY FATHER



ALBERT M. ELLIS, 1812-84

He of Puritanic stock, and in the long  
line of honored ancestry, from one  
John Ellis, jr , who came to America  
in the year 1620 on board the May-  
flower.

He loved the precepts of his fathers,  
and was of that faith—as others—that  
when man dies his spirit doth arise.  
He taught us industry, temperance  
and frugality; to live for God and  
immortality.

Of cardinal virtues he had many;  
while as in lack of any, he cried to  
Heaven to make him whole;—make  
him worthy of the soul and death's  
great goal.

A. D. E.

## MY MOTHER



JANE WELLS ELLIS, 1812-78

Aye, the woman of my father's choice,  
Than whom none more did a child  
rejoice;

She builded our home on the vital  
plan

Of love to God and our fellow-man—  
She sought to succor the worthy poor,  
None hungry, nor friendless, left her  
door;

She lived to duty in love and truth,  
Impassioned beauty, immortal youth;  
Her life was love, and love's fond  
thrall,

For love is life, and love is all.

A. D. E.





stead, and there two successive generations of this branch of the Ellis family have been reared.

In 1819 he organized the first Sunday school at South Onondaga. The first district common school embracing this farm was held in a room set apart in the new frame house erected by him upon the site of the aforesaid log cabin. In his subsequent public service and church work Deacon Levi became generally known as a high-minded Christian gentleman.

The father and mother of A. D. Ellis were active, industrious, upright citizens; they were successful at farming; their home was hospitable and cheerful, and they lived contentedly in the town of Onondaga to the end. They are buried in the family lot in Oakwood cemetery.

There were five children born to this family circle upon the old homestead. One, Sarah, fourth in the order of births, died in her third year. The three succeeding A. D. Ellis in the order of birth now living, are James M. Ellis of Syracuse, Fanny Ellis Upton of Rochester, and Jenny Ellis Hinsdale of Amboy, N. Y. All were educated in the public schools and the academies at Onondaga Valley and Homer, N. Y.

When A. D. Ellis was a child his father took him along from the farm ten miles away to attend with him a Jerry Rescue convention in Wieting Hall, Syracuse, N. Y. The hall was packed like sheep in a car—all seemed to be standing. As to what was said or done or who the speakers were Mr. Ellis cannot now remember; but when a song was called for, his father lifted him from the floor to his shoulder. At this instant, a mortal came with dignity, in simple garb, to the fore front of the rostrum, and to Mr. Ellis's childish sense he was in the image of God. He was black as midnight. He stood erect, and his eyes were lustrous in black and white. As he opened his wide mouth in song his pearly teeth shone like stars in the blue black of heaven. All seemed gravely interested, and stood with bated breath as though a human soul was held in the balance. Mr. Ellis can remember but a few of that negro's melody, and these few words seem to have come to him now as the chorus:

“ The hounds are baying on my track,  
Say, Christian, will you drive them back ? ”

And he rounded down his foot with a whack, it resounded to the farthest corner of the hall:

“ Wherever there's a will there's a way.”



Mr. Ellis was awed by the sight, by the song, and by the singer, and wondered what they would do with him. Men looked at each other speechless and turned away with their eyes brimful of tears.

This was Mr. Ellis's first lesson in patriotism. "We see that they trusted in God," he says now. "So may we—and keep our powder dry."



ALEXANDER DWELLE ELLIS

Mr. A. D. Ellis was for several years associated as a member of the firm of Burr, Ellis, and Soule in the publication of local



historical works, maps and atlases, in the city of New York. He is a partner of W. S. Roe in the banking house of Roe & Ellis, at Wolcott, N. Y.

In the spring of 1874 he with Chas. S. Upton of Rochester, N. Y., purchased a considerable tract of land lying along the N. Y. C. and H. R. railroad in the town of Dewitt, which lands the following year they laid out liberally in lots, blocks, streets, and avenues, indicating the proposed town site. In the winter of 1875-6 Mr. Ellis prepared and published a map, the first that had been made of the hopeful hamlet, and suggesting a name, printed as the title East Syracuse. In the year 1881 he, with Rhesa Griffin, C. E., of Syracuse, made a survey defining the lines of the rapidly growing town. These were duly adopted by the citizens, and a village was incorporated in the memorable name given above.

From the first Mr. Ellis has been active, progressive, and truly loyal to the best interests of East Syracuse. The several churches and the school owe much of their present advantages and prosperity to his efforts and liberality.

With a view to simplify and give himself more time with neighborly people, his friends, and his books, Mr. Ellis has recently parted with his orange groves, cement plaster mines, and mills in California, and the greater portion of his pastoral lands in Kansas. He hopes however to continue his annual migrations to Kansas indefinitely; for as he says he likes her temperate, industrious, hopeful people; and feels himself more in league with verdant, billowy plains and the peaceful herds, the rocks and streams, the bees and birds, than with those who seem to live as by accident or stealth; or with insatiate desire, worry, and struggle for wealth and fame in crowded cities. In politics Mr. Ellis says naively that he is a prohibition republican; that his politics was created by home influence when a child, and the thrilling memories of speeches and songs, of those ardent teachers, patriots, and philanthropists of the long ago. He says he thinks the duration of this nation will be determined by what we put into our schools, and cities. He likes to recall an incident in his boyhood time where his teacher, Miss Williams, afterward Mrs. Newman, sought to have him study the life and character of Washington.







ALBERT HOPKINS ELLIS

Son of James M. Ellis, representing fourth generation of the line of Deacon Levi Ellis  
NEPHEW OF A. D. ELLIS



## Part VII—South Onondaga Geology

It is more than sixty years since I studied, at Onondaga Academy and Cazenovia Seminary, one of the most fascinating of all the natural sciences, Geology. During all these years of study and observation I have settled fully in my own mind that all these hills and valleys were for ages under water, that our hills or mountains were once mud deposits now hardened into rock, that our lake basins and valleys were created by shrinkage or erosion, that the Indian quarry limestone extends through and under these slate hills, appearing again and again in our deep valleys, that the Solvay borings in Tully reach the evaporated product of a great salt sea, that South Onondaga and vicinity soils are glacial moraines or drift deposits of far away born granite boulders, clays, sands and soils, that our rocks are cemeteries of animals that existed millions of years ago.

Fortunately a much better informed geologist, Prof. Philip F. Schneider, has kindly consented to prepare the following learned and interesting article "on our geological formations, especially those near South Onondaga", which treats not of recent, human events but what God did here millions and millions of years ago.

"In the beginning God created the heaven and the earth." But when, how and for what purpose? Geology studies the rock records and tries to answer.

### OUR GEOLOGICAL HISTORY

According to tradition South Onondaga was formerly the site of the Lake of the Undeiled Waters, reverently worshiped by the aborigines, who dared not pollute its sacred water with their birchen canoes, or even bathe in its crystal depths. A hostile tribe coming to attack them noticed their ignorance of the art of navigation and planned an attack by water. Launching their fleet upon its hitherto unruffled waters, they drew upon themselves the anger of the God of the Lake, who lashed the waters into such a furious storm that they burst their barriers and hurled the invading hosts to destruction in their mad rush to the valley below, there to rest as Lake Onondaga.









flowing into the Marietta lake of Otisco Valley, which in its turn flowed west into Mandana lake of Skaneateles Valley. The combined waters of all of these basins were borne past the present village of Mandana and poured into Lake Warren.

As to the number of centuries that these lakes continued to exist as distinct bodies of water it is impossible to state, nevertheless it was sufficient to make channels and deltas so well marked that the storms of all subsequent time have been unable to obliterate them.

Nevertheless a change did come. This occurred when the slowly melting ice-front had retreated sufficiently to permit an eastern outflow of the waters of Lake Warren, which up to this time had drained to the westward into the Mississippi through Lake Chicago. For we must remember that Lake Warren was a mammoth glacial lake which probably existed for more than a thousand years, and during the time of its greatest extent covered all of the southern basin of Lake Huron, the entire Erie basin, together with all of the Ontario basin uncovered by the glacier. It was during the several centuries that the waters of this lake, which were being constantly renewed by the melting of the ice front, were being poured through both its western Chicago and eastern Mohawk outlets, that the wonderful series of east and west channels, which have made Central New York famous in glaciology, and of which the Cedarvale-South Onondaga channel is one of the most remarkable, were formed.

This magnificent channel, which starts at the Otisco Valley near Marcellus village and extends to the eastward past Cedarvale and enters the Onondaga Valley near South Onondaga, carried eastward the falling waters of Lake Warren at the period of its longest repose. In fact it remained so long at this level that strong shore phenomena were formed, as shown in the well-defined Geneva Beach of Seneca Valley, whose level is correlated with that of the Cedarvale outlet by Prof. Fairchild. For this lake, evidences of which he believes will be discovered throughout the entire Erie and Ontario basins, he has proposed the name of Lake Dana. From the Onondaga Valley these waters were carried by the Green lake, the railroad, and other channels to the eastward, finally reaching the Atlantic through the Mohawk.

Whether the forefather of the Indian was here when this mighty river first rushed through the Cedarvale channel as tradition would lead us to suspect, I leave for the archeologist to





determine, but of the existence of that stream there is no doubt. The clear cut terraces formed by this stream, terminating in the well-defined delta formation extending all the way down to Dorwin Springs, are conclusive evidence, and furthermore are second to none existing anywhere. This delta deposit could only have been formed as deltas are at the present day, by some stream freighted with material entering a comparatively quiet body of water and there dropping its load because its force and therefore its carrying capacity was checked. The high angle of inclination of this deposit at once discloses its method of formation. If additional proof of the existence of this stream is desired it is to be found in the conical hill about fifty feet high which was left standing in the midst of this channel to the west of us after the excavation of all of the rest of the material, and which mutely says like Job's messengers of old, "I only am escaped to tell you."

The last stage of this ancient lake was the well-known Lake Iroquois, which did not reach as far south as South Onondaga, and which in its turn was extinguished by the opening of the St. Lawrence outlet, thus giving birth to Lake Ontario.

The day before the deluge, geologically speaking, was a cold day for South Onondaga for we were then buried beneath 5000 feet or more of ice. Then it was that our numerous "hog's backs" were formed. These hills, or drumlins, were formed underneath the ice by deposits from the ground moraines of the glacier, and are a well marked feature of our local topography. Not less interesting are the "kettle-holes" which were formed by great masses of ice, in reality icebergs, being stranded and practically buried in the soil. The subsequent melting of the ice formed the kettleholes or depressions in the otherwise level plain.

For about 150 million years previous to the time of our cold storage in the glacier our history is a blank. The leaves of the record for this region were destroyed if ever they were written, but for the earlier times they are again obtainable. These take us back to Devonian times when we were a seaport. How changed these conditions from those of the glacial epoch! Now we are basking in the sunshine of the tropics. Luxuriant vegetation exists all about us. The seas swarm with myriads of forms common to tropical regions. If you doubt it, visit Lord's Hill just south of us and see the ancient coral reef where corals stand out as perfectly as in any modern reef, except that they are mam-



moth in size compared with our modern pigmies; or take a day to examine our shales and limestones, when you will be fascinated by interesting trilobites, giant goniatites, sailing nautiloids, mammoth orthocerata and other huge cephalopods, while hundreds of lamellibranchs, brachiopods, and other shells, and thousands of the lower forms of life will greet you from almost every layer.

Truly South Onondaga has had a remarkable history as revealed in its tablets of stone, so that with Shakspeare—we must say that there be—"Sermons in stones, books in the running brooks, and good in everything."



## Part VIII—The Liquor Problem in South Onondaga

My paternal grandparents, according to the hospitable customs a century ago, always had a bottle of whiskey on their table for their guests, just as every housewife now has tea or coffee or both. As a result of this dangerous custom one son became a slave to habit—a drunkard; and another relative died an awful death of delirium tremens. My father regretfully furnished whiskey to his harvesters, with molasses and milk to make it more palatable. I liked the mixture and was soon staggering in the field, the laughing stock of the hired men.

In 1836 the Hon. Abner Chapman, who had been in the habit of drinking from his father's distillery a sixpence worth or a quart of whiskey each laboring day, became convicted and converted to total abstinence, and joined a temperance society in our village. I too was another convert and signed the pledge. In 1841, when I was in my teens, I was secretary of the society and in our church read my first temperance lecture, which was re-read by me in other churches.

About that time there was here one licensed hotel, and one groceryman, whom we will call Mr. Blank, who had tried to get license also, but failed, one liquor license here being deemed sufficient.

But Mr. Blank continued to sell liquor in violation of law. On one of my father's horses I rode to the poormaster and entered a complaint. Soon Mr. Blank came to me where I was in a field at work with a team and inquired, "What have you against me?"

I replied "Nothing against you personally, but only against your liquor selling."

"But on the other side of the road liquor is sold of which you do not complain."

"I am sorry that is so; but he is licensed and therefore I cannot reach him."

Well, Mr. Blank finally gave into the temperance boy soldier, opened a temperance house, and gave his name to the boy secretary as a teetotaler.

When I was of age I resolved to vote the anti-slavery and anti-liquor tickets, hoping that I might live to see a nation of teetotalers, but never expecting to see the end of American slavery. In a letter to the Western State Journal, Oct. 9, 1844, I said "I firmly believe that in the pending contest it is the imperative





duty of 'Liberty' men to cast their votes for Henry Clay," and I so voted. But 10,000 New York votes were thrown away on James G. Birney. Clay was defeated by that 10,000 votes, and I was no longer a Liberty party voter.

From 1850 to 1863 my wife and I were teachers in public school No. 13, Buffalo, in a school district mostly of Germans. Our kind-hearted patrons often invited us to their houses and treated us with sour German wine, which we both disliked; but they loved it and used it in moderation.

Failing health drove me from the school I loved to the South Onondaga homestead. There I found the temperance people had for years prevented a licensed hotel. Here I again served as a humble soldier under my old captain, Hon. Abner Chapman, to help defeat the unlicensed sale of liquor.

But when in court how strangely our tavern drinking neighbors did swear! When asked what they drank these hotel drinking men were the most ignorant, non-committal men possible. At last some one of the gang entered our cemetery with a sledge hammer and broke in pieces a part of the Chapman monument. This was more than the community could suffer. A public meeting at the church was called, a large sum was subscribed and offered for the discovery and conviction of the desecrator of the memorials of the dead.

With other temperance men I voted against license in our town, but always in a minority.

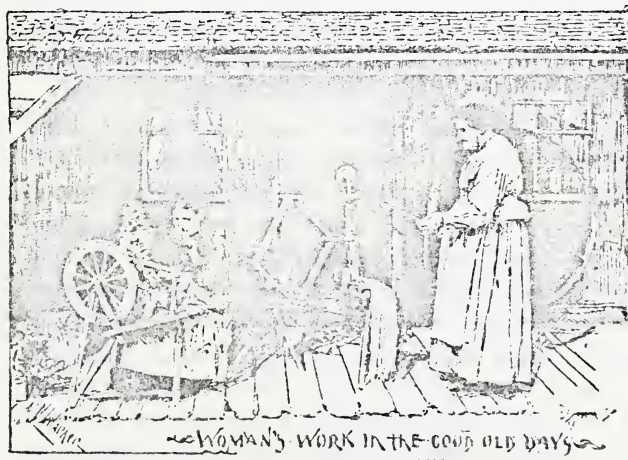
At last I reasoned that the sentiment of my party and New York State and my town is for license. Is it not possible that high license is now, with public sentiment as it is, the best way to deal with this great liquor problem? But the prohibition objector says, "Follow a straight line,—not a crooked or devious way." I reply "In going through a forest I must deviate for trees and other obstacles; the creek that flows by my door follows the line of least resistance and zigzags perpetually in its onward flow; our earth too in its annual orbit never follows a straight line. A straight line then is not always God's way. May not some road of least resistance be best after all? In the language of St. Paul, 'Let every man be fully persuaded in his own mind.'"

Our hotel keeper recently said, "The 1904 legislature and governor have raised our license fees. They mean to make the liquor interest pay for the Barge canal."



## Part IX—The Good Old Days

Woman's work in good old times is one of the most pleasing reminiscent pictures. It shows grandmother at the spinning wheel and the young matron at the distaff. These wheels are now curiosities and prized relics. About them cluster fine stories of the olden times. The tales are of days when the pioneers wore homespun garments, the best and warmest and most comfortable, even if not the handsomest and most shapely. The picture is one that lingers pleasantly in the minds of old men of this day. It is a central feature of the domestic life a hundred years ago. Sometimes it is repeated on the stage, but never with the flavor that the original excited and which is indelibly affixed to it.



(From Smith's Pioneer Times in the Onondaga Country)

As our young readers will not understand the foregoing picture a few explanations are given. At the right one pioneer matron is spinning wool from the bunch of "rolls" laying on the wheel.

Between the two women is the "reel" for winding the "wool yarn" into "knots" when the reel snaps aloud to warn that a knot is wound. Then that knot of yarn is taken off, twisted into a "hank" and laid aside.



At the left is the woman sitting with her pipe—a pioneer woman's blessing—a pipe of tobacco or snuff box, now happily dispensed with—at her right is her distaff or staff covered with flax or its refuse called tow. There she prepares flax or tow yarn to be woven into linen or tow cloth. That is one significant picture of "The Good Old Days", now gone, and never to return.

In an address delivered in 1873 at Onondaga Valley by W. W. Newman as president of the Farmers and Mechanics club, and published in the Onondaga Standard of Jan. 22, 1873, occur these passages:

"While Clark details the essential features of the early attempts to conquer and occupy this region, and narrates the successive stages of subsequent white settlements, yet his portraiture of pioneer life, such as now would be most interesting to us, is scant; and we could wish that with his facilities, far better half a century ago than at any subsequent time, he had given us pictures of that life and the material out of which we might perpetuate the beauties and benefits as well as the hardships, privations and sacrifices. It was in that era that the substantial foundation of the greatness and power of this people was laid."

On my mother's side, my grandmother, Lois Newman, afterwards by marriage Lois Conklin, lived in Tarrytown, near New York, and, when a girl, witnessed some of the minor incidents of the revolutionary war. About the year 1800 she, with her husband, one son and three daughters, moved to the neighborhood of an old acquaintance, Gideon Seely, who owned several hundred acres of valuable land on what has since been called the Seely flats. Of this land they only got 22½ acres; but buying adjoining pieces of poorer land of John Ellis, Phineas Sparks and Amasa Chapman, they had a farm of 66 acres, which are the identical acres where I learned my first lessons in farming. The price paid from 1804 to 1810, for these pieces of land, was from \$2.75 to \$5.00 an acre. The hardships of frontier life soon carried my grandfather Conklin to his grave. The widow, left in a comparative forest waste, with four children, and deeply in debt, had a hard and gloomy prospect before her. But she was a woman of wonderful energy and perseverance, and she succeeded in keeping farm and family, and died at eighty-one, on the home she had helped to buy and clear in this Onondaga wilderness. She and my mother were members of the First Presbyterian church in this village; and they often came, if not regu-





larly, on horseback, six miles over a new and wilderness road, to hear that noble, good and remarkable man, and first pastor of the Presbyterian church, Derick C. Lansing, as he zealously and eloquently unfolded what he considered the essential doctrines of the Gospel.

I have my grandmother's book, containing the Confession of Faith of the Presbyterian church in the United States of America, ratified in May, 1805, including the larger catechism, the shorter catechism, etc., etc., all published at Philadelphia sixty-seven years ago. This book contains many sacred and valuable truths; but it also contains some points about which I presume we have all in years gone by heard long and excited discussions.

I will give three extracts, in relation to Fore-ordination, Salvation of Infants, and Marriage:

"By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others are fore-ordained to everlasting death.

"These angels and men thus predestined and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestined unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works or perseverance in either of them, or any other thing in the creature as conditions, or causes moving him thereto, and all to the praise of His glorious grace."

"The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

"Elect infants, dying in infancy, are regenerated and saved by Christ through the spirit who worketh when and where and how he pleaseth."

"The man may not marry any of his wife's kindred nearer in blood than he may his own, nor the woman of her husband's kindred nearer in blood than of her own."

My father worked for Gideon Seely by the month and year,





seven years in succession. He became his leading farmhand, and received an extra compensation, on condition that he would *lead* the help, especially in haying and harvest. The straight snathed scythes and cradles with strong arms to swing them could cut only a small amount of grass or grain and that by great expense of nerve and muscle. But the men worked early and late, generally receiving for such a long day not to exceed \$1, and after the cold summer of 1816 or 1817, any amount of harvest help could be hired for a peck of rye a day. The hands had whiskey and two lunches, besides three regular meals each harvest day. Stories, fun and jokes were plenty, and helped to lighten the severity of their toil.

One year my father took the job of chopping, logging, burning and fencing for Mr. Bostwick, in Otisco, ten acres of forest for one hundred dollars, and the ashes, then worth, delivered at a manufactory of potash, ten cents a bushel. While clearing off this lot, and boarding with a poor but healthy family, he was slightly disturbed by some noise in the house during the night, but did not know the cause till he was called to a breakfast prepared, as usual, but by the mother of a child only a few hours old. She was not a "weak sister", at least in physical ability.

Most of the houses fifty years ago were of logs. I will describe one in which all the minor years of my life were passed. It was a rectangular crib of logs, chopped in near the end of each log, so as to hold them in place, and bring them near each other. The interstices were filled with puddled mud or clay. Straight logs or poles were used for sleepers, beams and rafters, generally with the bark stripped off. A huge fire-place—made of stone, sticks and mud—filled a large space in one end of the building. The way to prepare a good winter fire, was to roll in at the wide front door, or to lead our Old Gray, *harnessed*, through the house, drawing a green maple or beech log two or three feet in diameter. Then another of less size on the top of that—then another a little smaller, resting on two huge iron andirons, were always the beginning in getting up a good winter fire. A reasonable amount of small wood and kindlings, making in all over half a cord, whose essential elements, the great back log, the top log, the fore-log, or the andiron log, would last from one to three days.

O, how cheerful and exhilarating was such a roaring sheet of winter flame! None of your modern fuel savers, in the shape of



close, dark stoves can compare with such a log-house chimney, except in economy and convenience. We could watch the wreaths of flame and smoke, and conjure up in fancy pictures made by the freaks of the fire and coals. The family, and sometimes company, would gather in a semi-circle around that one fire, seated on plank bottom or splint bottom chairs, and conversation, more than reading, was the order of the passing hour. If the rear of the room was cold, the male members would often sit for hours, astride and backwards in their chairs, resting elbows or chin on the top of the chair, thus giving a good opportunity for the nerves of the spinal column to enjoy the luxury of the radiating heat. A candle or lamp was hardly needed in such a room, and if any one was inclined to be studious he could read or study by the light of such a fire.

My wife's mother, whose common mode of travel was on her favorite steed, went repeatedly with a package of wool on horse back from South Onondaga to Manlius village, sixteen miles. She would wait until her rolls were carded, and return with them the same day.

Stopping on her return at the residence of an acquaintance, Mr. Danforth's, where the first white child in this county was born, she would take tea, with the then universal treat, warm shortcake raised with pearlash, on the table. Then procuring a pine knot torch, she would ride the last six miles in the dark forest, while not unfrequently the wolves were howling around. But they would always keep a respectful distance as long as the torch continued to burn.

Let us glance in passing to those times when many farmers raised a small piece of flax to make linen and tow cloth for the family. To pull the flax by hand, to spread, turn and rot it on the grass, and then in winter to break, hetchel and dress the flax was quite a task. Then the little flax or tow wheel with its pedal for the housewife's constantly moving feet, and the family loom in which the tow, the linen and the woolen were woven, the last colored with butternut bark, prepared very well the material of home-made clothing; but it all cost so much hard labor, that it is well they have passed away. Another custom called "Whipping the Cat" I will mention. The farmer bought of some of the small tanneries around, or had on hand from hides tanned on shares, enough sole and upper leather to shoe and boot his family for a year. The shoemaker, with his bench and kit of tools, was



brought and staid till the "understandings" of the whole family were put in brand new trim. The itinerant seamstress, too, often spent weeks in making up the woolen gear. But now these male and female "Cat Whippers," are nowhere to be found, unless our travelling dress-makers belong to the same class.

Sixty years ago small distilleries were more numerous than grist mills. There were two at South Onondaga before there was a schoolhouse or a church.

Let us try to avoid helping to re-enact any of the gloomy pictures described by Goldsmith in his "Deserted Village", written 103 years ago.

"Let slighted truth with thy persuasive strain  
Teach erring man to spurn the rage of gain;  
Teach him that states of native strength possessed,  
Though very poor, may still be very blessed;  
That trade's proud empire hastes to swift decay,  
As ocean sweeps the labored mole away.

"Ill fares the land to hastening ills a prey,  
Where wealth accumulates, and men decay,  
Princes and lords may flourish or may fade;  
A breath can make them, as a breath has made;  
But a bold peasantry, their country's pride,  
When once destroyed, can never be supplied."





## Part X—The Country Doctor and Diseases Most Prevalent in Pioneer Times

Smith's Pioneer Times says, pages 63-4 "The country doctor was a great man in his field of activity. Mounted on horseback, with saddlebags, he made his ride and dispensed pills and potions to the people, and was purveyor of current news and useful knowledge as well as remedies for the ills that man is heir to. Drs. William and Gordon Needham of Onondaga Valley, Dr. Bissell of Marcellus, Dr. N. R. Teft of Onondaga Hill come down in local history as typical physicians of the early time. Dr. Jonathan Kneeland as a successor, stands as the type known to us of the present as the physician of blessed memory in pioneer days."

Of these aforementioned physicians Dr. N. R. Teft told me he studied medicine very much because in pioneer times children were taught to be very respectful especially to professional men.

"At first when I met a group of children on their way to or from school they would arrange themselves in a row and salute the doctor with a formal bow or courtesy. But now if I get by these groups in winter without a snowballing I think myself fortunate. But perhaps the children have as much real respect now as then."

In early times when our streams were clogged with logs, brush and floodwood, when thousands of choppers were destroying the forests and the vegetable mold of centuries was first disturbed by the plow, the air, especially in the valleys, was full of malaria, and fever and ague germs. The doctor's lancet for bleeding and immense doses of calomel, jalap, quinine, opium, etc., soon cured or killed the patient. But now the soil and the air are more healthy, diseases have changed, and the doctors and medicines have greatly changed, and we hope in the way of improvement. Unlicensed quacks are less seldom employed. The study of physiology and hygiene in all our schools makes every boy or girl also an incipient physician.

Good drugs and patent medicines are kept in nearly every rural grocery and people use them for moderate ailments. Therefore



rural physicians are decreasing in number, but we hope increasing in skill.

The following is a nearly perfect list of South Onondaga physicians.

The Onondaga County Medical Society was organized at Onondaga Hill, June 1, 1806. Jonathan Kneeland of South Onondaga was president in 1852. "A complete list" of members from 1806 to 1895 gives the following from South Onondaga.

Admitted October 7, 1806, John C. Marvin, removed to Virginia.

October 3, 1809, Henry Green; left county.



DR. SAMUEL KINGSLEY

February 9, 1830, Samuel Kingsely; died December 1881.

June 14, 1842, Jonathan Kneeland, Borodino, removed to South Onondaga; was licensed by the Onondaga County Medical Society in 1862, so the records say, twenty years after he was



admitted as a member; in 1854 the New York Medical Society conferred on him M. D., and in 1856 the Regents gave him the same title. He died at his home in South Onondaga.

January 29, 1884, Wm. H. Maynard; moved to Syracuse.

Besides the foregoing the following physicians have practiced here many years and died here: W. H. Hill, Clark A. Houghton, George T. Clark. John Shoudy and Eben A. Wood moved from here to Syracuse and Milton E. Gregg and Frank L. Hall are now resident physicians here.

As a matter of history we print a document lent me by a daughter of Dr. Samuel Kingsley, one of our most respected deceased physicians.

### Commonwealth of Massachusetts.

WE the Subscribers, Censors of the Massachusetts Medical Society, duly appointed and authorised, have examined *Samuel Kingsley* of *Oriskany* in the County of *Oriskany* N. Y. a Candidate for the Practice of Physick and Surgery; and having found him qualified,—Do approve and license him as a Practitioner in Medicine, agreeably to the Law in that case made and provided. Dated at *Pittsfield* this *25<sup>th</sup>* day of *December* A. D. One Thousand Eight Hundred and *twenty six*

*Alfred Perry* } Censors  
*Wm. H. Tyler* } B. D. of the  
*John Delagatter* } Schap. M.D. Soc.

By Virtue of the Power in me vested, I have hereunto affixed the Seal of the Massachusetts Medical Society.

Attest,  
*J. L. Johnson* President.  
*J. L. Johnson* Sec. Sec'y.



## Part XI—Miscellaneous

### Disappointed Business Dreams

These pictures of disasters are somewhat sad ones; and yet to some readers they may be instructive.

About 1837 three of our hopeful and well-to-do citizens reasoned that surrounding farms with productive, limestone soil would always raise good crops of wheat, and Syracuse would always need flour.

Therefore they invested some thousands of dollars in our great, stone, flouring grist mill. A two horse team daily hauled to the city the manufactured product labelled "XXX Genesee Flour".

But Mississippi gristmills and western hard, spring wheat, with cheap railroad transportation at last financially ruined the roseate projectors. The wheat and flouring vision proved to be a disappointing dream.

The compiler of this historical booklet often heard in his youth the sanguine boast that our best land would never bring less than \$100 an acre; and he later read with astonishment that New England farms were sold for less than the buildings and fences had cost. So he too dreamed that eastern decadence could never reach Central New York, and therefore bought over 200 acres ten miles from Syracuse. But after decades of toil and improvements in buildings and fences, for old age and family reasons, he at last was glad to sell the sacred family, century-old homestead for less than half of what it had cost. And yet he believes that Central New York farms have a near or remote future more brilliant and prosperous than their past.

We have even now better dwellings, furniture, clothing, musical instruments and turnouts than in any former generation. With cheap newspapers, magazines, books and daily mail, brought to our doors we and our children have daily pulse-beat with the whole earth. With our free schools we can at least live and raise one crop that will always be marketable and in world-wide demand, namely healthy, observing, industrious, educated, moral and religious boys and girls who can in life's competitions equal the city product. Our pecuniary conditions will probably improve,





perhaps in ways of which very few of us at present even dream. Brighter and better times for industrious, intelligent, rural toilers will surely come. But more brain work may be needed to insure success.

That swamp-born hydra-headed monster named Syracuse first throttled surrounding villages; but soon she will aid them with better highways and electric railways.

When the southern boundary of this city reaches south to Dorwin Springs, where can a more romantic location, one more healthy, with purer springs and wells, with mountains rising east, south and north, with our valley filled with unexcelled glacier drift or geological moraines—in brief where can there be found a better suburban location for a laborer's or small capitalist's retired family home than South Onondaga? Our gulf and glens will ultimately become popular summer resorts nowhere equalled in romantic interest so near to our great urban population.

### Religious Life of the Community

In our lists of preachers and presiding elders were some men of great eloquence and religious power. As Wilson Newman was always class-leader, his house was a frequent stopping place for M. E. clergymen. John Dempster, not in the list, was a



SOUTH ONONDAGA BOYS AND GIRLS AT PEPPERMILL GULF



scholarly and able preacher. John P. Newman, in his first circuit, made his home here. Before he was authorized by the church rules to perform the marriage service he married a couple and was tried for the offence. In his anger he came near leaving the church of which he ultimately became an eminent bishop. Joseph Cross started here as a most eloquent and brilliant exhorter. Afterwards he became an Episcopal bishop in civil war times at New Orleans. The two Jeromes and the two Harrouns began here as exhorters. Mary Seely went to China as a missionary. Gov. Howard of Wisconsin was a well-remembered boy here when his uncle, Ward W. White, preached here. Father Aylworth had a well trained horse, named Billy, that was taught



PEPPERMILL GULF



to bow and perform before he received his grain rations. Aylworth was a logical sermonizer, but seldom enthused his congregations or brought his hearers to an emotional condition. At a gathering of preachers he told of a named place where he preached and every person was in tears. Some wondering at the uncommon result he explained by saying "O, the house smoked so."

Once on a hot, harvest time Sabbath many of his hearers gradually fell away into the arms of Morpheus. He stopped, searched his pockets, till pulling out a piece of money said: "Brethren and sisters, here is a sixpence." Astonished at the long pause in the sermon and this remarkable pulpit speech all eyes were opened, all ears attentive, when the revered speaker said, "I have been trying to portray the joys of heaven and the woes of hell and you go to sleep while I speak of them. But the moment a sixpence is mentioned you are all wide awake." The congregation tried to be more careful not to be again reproved by love for a sixpence.

From the days of John and Charles Wesley, George Whitfield and Adam Clarke to now, the M. E. church has always had erudite scholars, eloquent preachers and a devoted membership. But the emotional features of religious services have retired to the "Amen Corner" or have entirely disappeared. The ancient tirades against bejewelled and beribboned female adornments are no longer heard. A man or woman is no longer known as a Methodist by a sanctimonious face or peculiarity of dress.

Some external symptoms of piety are decadent. But a scholarly and earnest clergy and membership remain.

The Sabbath school, the Epworth League and other modes of influence and religious culture are increasingly useful. Can we not justly claim that every new generation has more religious stability and power than its predecessor? Modes have changed and will change in the future. But pure and undefiled religion in the aggregate is increasing and ruling mankind more and more.

The South Onondaga pastor has an appointment at Cedarvale, some three miles away at two o'clock Sabbath afternoons. The class there numbers 24. The society at South Onondaga is not strong. By death and other causes the numerical membership has diminished from the highest former numbers nearly half. The community is non-church going, i. e., as regular attendants.





What we need is a return to the historic days of Methodism. Then we shall make history as well as write it. After taking this look backward, let us get a vision of what the possibilities, under the blessing of God, the future has for us; and by uniting human feebleness with Divine strength we shall be abundantly able to possess this portion of the land for Christ and his church. The memories of the fathers and mothers in Israel abide with us, and we seek to perpetuate their names in these records.

Shall we be less interested in ourselves, our children and the community? The few aged landmarks that remain will soon disappear. What then? Who then? What of the future?

One family, we dwell in Him,  
One church above, beneath,  
Though now divided by the stream,  
The narrow stream of death.  
One army of the living God,  
To His command we bow,  
Part of His host has crossed the flood,  
And part is crossing now.

### Rattlesnakes

Clark's Onondaga, Vol. II, pages 135 and 142, says rattlesnakes were every where numerous at the time of the first settlement of the country, and were subjects of continual dread. It was no uncommon occurrence for these poisonous animals to insinuate themselves into the houses of the early settlers, and coil themselves snugly in the corners of the fire places, and beneath the beds, for the purpose of gathering warmth.

At the period of the first settlement of the county, rattlesnakes were numerous, and if molested, were extremely dangerous; but on the contrary, if suffered to pursue their own way, were considered harmless and inoffensive. On a time, a little son of Mr. Isaac Van Vleck, named Abraham, was out at play. His mother became much alarmed by the violent cackling of the fowls, which were in the highest state of excitement. Mrs. Van Vleck, being in earnest to learn the cause, passed round the house, and there found her little son fondling in his hands and arms an enormous rattlesnake, which twined and writhed around the tender limbs of the child in the fondest manner, looking defiance at the fowls that had gathered around in a circle, and by their noise and bustle, expressed the utmost fear and agitation. The



frightened mother ran to her nearest neighbors, who soon gathered at the scene. The snake seemed to increase its fondness for the child, and no one seemed disposed to meddle with his snakeship for fear of increasing its danger or their own. At length the mother seized a favorable opportunity, snatched the child, and ran away with it. The snake seemed angry with the removal of his little friend, coiled himself in a hostile attitude, and was instantly dispatched by those present. On another occasion an Indian was accidentally bitten severely by one of these poisonous reptiles. Knowing that he must die, he instantly killed the snake, and bit the reptile's head, that he might die the sooner. Within twenty-four hours he was a corpse, having swelled to an enormous size and burst.

My wife's father, J. W. Williams, with a number of others, was reaping wheat on what is now known as the Budlong farm, near South Onondaga. After the hands had reaped across the field, each one put his sickle upon his shoulder, and bound his bundles or gavels in return. Just as he finished binding a bundle he heard the peculiar rattle of a rattlesnake, which he found came from the sheaf that had just been hugged in his arms. His head stuck out at one end of the bundle, and his rattles at the other; but he was bound so tight that he could not escape. So a few blows from the sickle smashed the dangerous reptile's head.

### Mayflower Descendants

In 1897 the Onondaga Historical Association printed a pamphlet compiled by Sidney B. Gifford and Seymour H. Stone, stating that from the 41 signers of the compact made in the cabin of the Mayflower Nov. 21, 1620, there were residing in Syracuse "as far as now ascertained" 64 descendants, 23 of them being the posterity of Wm. Bradford. Wm. Cushman Anderson of Syracuse, Nov. 23, 1900, printed a 20 page pamphlet showing that the South Onondaga parish has now in 1904 5 lineal descendants of Miles Standish named West, one of them being on our board of trustees. If we include Robert Cushman, who chartered the Mayflower and who preached the first sermon in New England, we may add 3 Andersons, 3 Hulberts and one Kenyon, lineal posterity of Mayflower and Plymouth renown. As Wm. Cushman Anderson well says, Cora L. Anderson, a descendant of Robert Cushman married Edson B. West a descendant of Miles Standish, thus uniting the Cushman and Standish blood after nearly 300 years.



### Two Brothers Estranged Reconciled

Two brothers whose names are printed in this volume and on the same page, but will be recognized only by those who know what I relate, had a misunderstanding and disagreement about inherited property, followed by a law suit in which the younger, being naturally an adept in legal contests, finally won the day. The elder brother felt wronged, but did and said nothing except to ignore the victorious contestant when they met, which slight the younger proudly returned. Both were or became members of the same church.

Many, many years passed; the same reticence, the same estrangement continued. It seemed as though it must last forever. And yet they were naturally gentlemen and striving to live Christian lives. But both were too proud, too obstinate to make the first step towards reconciliation. Both doubtless felt keenly the pangs of discord, for the proverb says truly, "To be angered is to punish *myself* for the fault of another."

At last the younger brother, then eighty years old, lay in his bed with lingering sickness that seemed likely to prove fatal. The two brothers had time to reflect and ask themselves, "Must this estrangement be carried to the grave?"

The wife of the elder brother repeatedly entreated her husband to go and visit the sick man, and at last he complied with her request. When the man, sick in body and sick at heart, was told that his brother was in the house and wished to see him, he exclaimed "My brother, O my brother, does he really ask to see me?" He rose from his bed and with flowing tears and with outstretched hands the two were soon in each others arms crying and laughing with joy.

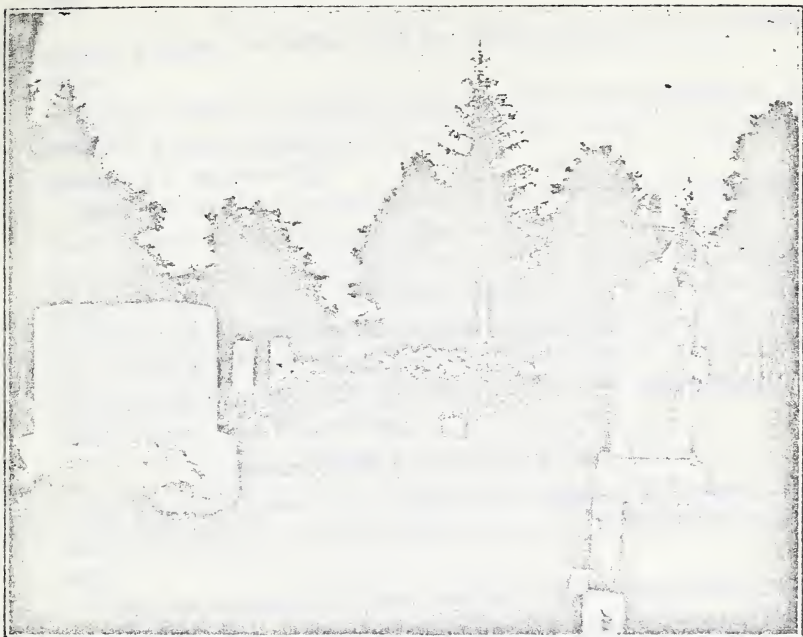
Now the elder brother every few days drives several miles to visit his invalid boyhood companion, both happy to verify what St. Paul wrote according to the New Version "Now abideth faith, hope, love, these three; but the greatest of these is *love*."

### Growth of Mail Privileges

Benjamin Franklin, generally regarded as the father of our mail system, says in his autobiography, "At the time I established myself in Pennsylvania, there was not a good bookseller's shop in any of the colonies to the southward of Boston. In New York and Philadelphia the printers were indeed stationers; they sold only paper, etc., almanacs, ballads, and a few common







PEONY BED IN SOUTH ONONDAGA CEMETERY

school-books." Smith says, "John Wilkinson, the first postmaster of Syracuse, brought the first mail for the new office from Onondaga Hill in his hat." Clark says, "So late as 1812, letters were distributed from the post-office at 'Onondaga Valley', to people living in the towns of Camillus, Pompey, Marcellus, Otisco, Spafford, Lysander and Manlius."

Bruce's Centennial says, "In 1789 there were 75 post-offices in the United States, seven being in New York state." The legislative manual of New York, 1890, gives a list of post-offices in New York "corrected from the books in the post-office department, to Jan. 30, 1890" which names 80 post-offices in Onondaga county alone, or 5 more than the total in the whole United States in 1789.

Bruce says, "In 1816 postage prepaid or on delivery was 'for 30 miles, 6½ cents; under 80, 10 cents; under 150, 12½ cents; under 400, 18¾ cents; over 400, 25 cents, and if weighing more than an ounce 4 times those rates.'"

I well remember when a young lady from South Onondaga went into one of the Southern States to teach, as she did not





prepay postage, my letter and her return letter cost me half a dollar.

England offered a large reward for the best contrivance for making postage stamps adhere, which was won by the simple means of a ragged edge.

Until the sixties or seventies every one even in the largest cities went or sent to the city post-office to deliver or receive mail. At last mail was gathered and delivered at the homes and business places in cities, then in adjoining villages, and now we are rapidly extending these inestimable blessings to the farmers of the country. Four R. F. D. routes have been established around South Onondaga within the last five years. For all which favors we thank heaven and Uncle Sam.

### Amusements of the Good Old Days

In the Re-Union and History of Pompey, 432 pages, Gov. Horatio Seymour at Pompey Hill, June 29, 1871, in his address said:

“The amusements of those old days were much more robust than at this time. Physical strength and activity were admired. Each town had ambitions of having the swiftest runner and the most skilful wrestler. The battle with the forest could only be fought and won by hands hardened to toil and endurance. These were qualities most admired, for they were most needed. Our deacons would not now think of calling out the country to aid in lifting up the frames of their churches by a promise that some adventurous man would stand upon his head on the highest ball on the steeple's top and twine his feet in the tines of the lightning rod. Yet, if my memory serves me right, the church which stands in its fair proportions on this village green was helped up by some such inducements. I am sure the deacons would not now try to stimulate the sale of pews by putting a pail of punch on the pulpit stairs to warm up the liberal spirits of the church members. I know that was the case when the pews were sold in the church just by.

“It has been said that those were the ‘days of pure liquor, sound democracy and vital piety’. We can dispense with the liquor, pure or impure. Of democracy in a partisan sense, I have nothing to say, but as it is held by all classes and all parties as a part of our political system, I think it is true that in all social intercourse, in public morality, in official virtue, it was better practiced then than now. So far as piety is concerned, I can only



say I believe that then, as now, devoted men preached the truths of religion, and toiled with faithfulness in their Maker's cause. Many of those who rest in yonder graves went down to their resting place soothed and comforted by an assurance of future joys, and I trust all of those who stand before me are animated by the same hopes, and will, in their last hours, be sustained by the same consolation."

### Anecdotes

#### A FRIEND'S PRAYER

The death of a poor, pioneer father at the beginning of winter left his widow and children almost foodless.

Some neighbor, who believed with the poet Montgomery that

"Prayer is the heart's sincere desire,  
Uttered or unexpressed,"

filled a box with pork, hams, and sausage, and left it in the night unperceived at the widow's door labelled,

"The Prayer of a Friend."

#### A HOG AMONG KINGS

Philo N. Rust of Syracuse House fame once asked a rich South Onondaga farmer to come to Syracuse to live, to which suggestion the farmer replied, "In South Onondaga I am a king among hogs; but in Syracuse I could only be a hog among kings." Julius Cæsar in more graceful language said, "I would prefer to be the first man in a small Italian village than the second man in Rome."

#### 1000 SONS AND SONS-IN-LAW

An old farmer said I have 1000 sons and sons-in-law. How can you prove that? Well, there is A who is a cipher. Then B and C are ciphers also. But D is a man. Then one and three ciphers in Arabic notation read 1000.

#### HOW TO MAKE OR LOSE MONEY

A shrewd industrious and money-making farmer said, when I had nothing I worked, got a dollar and saved it, and turned that dollar into two. But some of my children to whom I give two dollars will first turn two dollars into one, and one into nothing.

#### A PHARISAIC SABBATH OBSERVER

A church member on his way through the woods to church found a church brother carrying his overflowing maple sap to a reservoir to save it and accused him of breaking the sabbath.



The brother replied, "I see in your sugar bush smoke and some one must be boiling sap there." The first farmer replied, "O, that is not me, but only my hired man."

In 1853, Lewis Gaylord Clark, born in Otisco, and who wrote under the name and called himself "Old Knick", published a volume of odd stories and anecdotes and called it "Knick-Knacks". It was filled with curious things, many of them of especial interest to Syracusans. Here is a typical one: "A wag from Syracuse, who with some half dozen friends had been disporting at a pleasant and flourishing village determined, on approaching the toll-gate in the sleigh, one stormy winter night, to 'run the bridge'. 'Lie down, boys,' said he, 'in the sleigh, and when we get under the gate, groan a little and tremble, but don't overdo it. Here, get under these horse blankets.' They did so, and when the sleigh came under the picket-draw of the bridge, they began to moan and shake, so that 'it was piteous to see and eke to hear.' 'I have nothing less than this ten dollar bill,' said one wag, handing the gate-keeper a bank note; 'but for heaven's sake change it just as quick as you can! I have three friends in the sleigh who are almost dead with the smallpox, and I'm in such an awful—'. 'Drive on! drive on!' said the terrified gate-keeper, handing back the bill; 'drive on—pay next time!' Above the whistling of the snow-laden wind which swept over the frozen road, and the tramping of the horses' feet the gate-keeper heard the loud laugh of those wags, proclaiming that he had been 'taken in and done for'."

### Printed Historical Resources

In 1849 J. V. H. Clark published his "Reminiscences of Earlier and Later Times", which his preface says was reluctantly begun by a lecture to the Manlius Lyceum. I was agent for selling his two-volume Onondaga that year in Syracuse and a few of the larger villages in the county. It had only a very limited sale, but is now a rare and much prized work.

In 1875 a committee of five printed the "Reunion and History of Pompey" which was a deserved and proud "boast" of Pompey's greatness and glory.

In 1878 D. Mason & Co. published Clayton's History of Onondaga County from 1615 to date.

In 1889 M. C. Hand, a pioneer Syracusean, printed "From a Forest to a City".







In 1896 the Boston Historical Society so called, published Hon. Dwight H. Bruce's Onondaga's Centennial, an immense two-volume work, costing each subscriber \$15.00.

In 1903 the Washington Congregational church of Otisco held its centennial and printed a 15-cent 23-page pamphlet which suggested to me our M. E. church septuagenary. This has grown from one church chapter by additional chapters to the present volume.

In 1904 a rarely valuable work by the late Carroll E. Smith, a lifelong student of local history and president of the Onondaga Historical Society, was posthumously published, entitled "Pioneer Times in the Onondaga Country". It is made particularly valuable by its many pictures.

### Illustrations

Mrs. Jennie (Marks) Judson, our village artist and photographer, furnished 12 of the photos in this volume; Mrs. Harriet E. Smith, copy-rightist of Hon. Carroll E. Smith's 1904 Pioneer Times, kindly consented to my copying several of her illustrations; and the balance were gathered from various sources.

### Farewell

Dear reader, these compilations and reminiscences have come to a close. In this beautiful summer of 1904 I look out on the lovely triangle where two valleys unite in one in which I was born October 5, 1821; I raise my eyes to the surrounding hills and mountains now clothed in vegetable beauty, such as we may hope coming generations will contemplate and admire.

Where are the schoolmates of my childhood days? A very few are yet here, gray haired and decrepit relics of buoyant youth and manhood strength. Some are in Syracuse, Rochester, New York, Boston, and Chicago. Others are ruralists in many states of our Union.

I walk our streets, attend our churches and other gatherings, —a remembrance of an almost extinct generation.

Younger and stronger manhood and womanhood occupy the stage, engaged in the pleasures, the duties, the cares and struggles that lie before them.

I go to our cemetery and meditate many a livelong hour. There lie in silence my ancestors, my family companions dearer to me than life itself,—the old, the middle-aged and the young.



May this booklet prove to be a memorial, though a feeble and imperfect one, of a few who once pioneered in this forest-crowned valley or on its surrounding eminences, or who have since helped to build up the family, the school, the church and all the best influences of rural society,—who have shown that noble men and lovely, devoted women have lived and toiled here not in vain.

Dear reader, imitate their virtues, their private and public services, and if possible surpass them in your more successful and useful lives; and may you also be cheered, as were they, by the hope of a happy existence and reunion beyond the grave.

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